THE SECOND PART OF THE DIALOGUE CONCERNING The PRACTICAL Use OF *INFANT-BAPTISM.*

Wherein

Many things Dubiously expreſſed in the former Part, are Satisfactorily cleared; many heads ſlightly touched, are conſiderably enlarged; and many new hints ſeaſonably Suggeſted to the Conſideration of thoſe, who had rather profitably improve, then *barrenly Diſpute*, or *prophanely Diſpute away*, ſo profitable an Ordinance.

By the ſame Authour.

LONDON,
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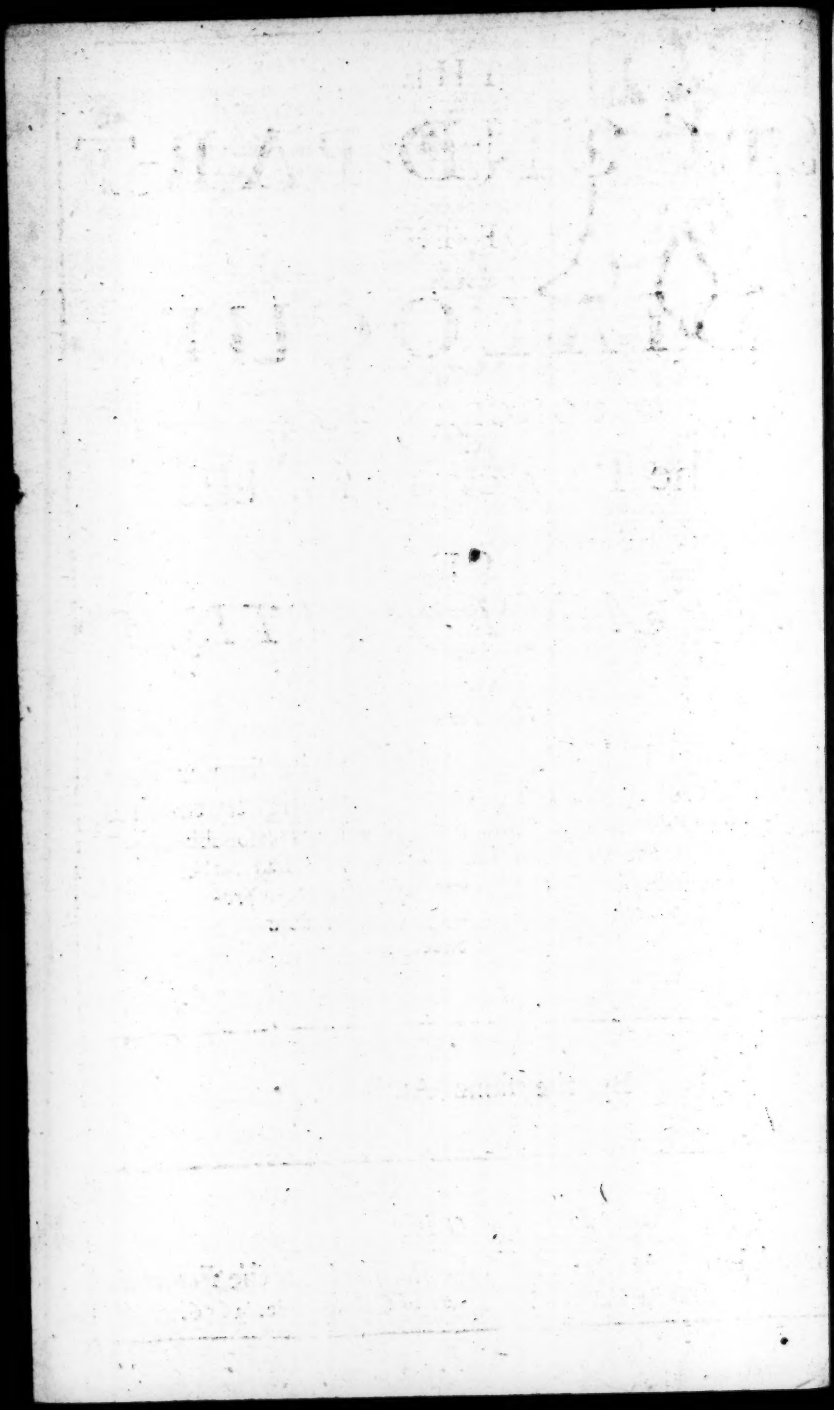

THE STATIONER TO THE READER.

THese are to Advertiſe thee, That the Authour intends the Publication of a *ſhort Catechiſm*, containing the Subſtance of *this*, and the *former* part, by way of Queſtion and Anſwer; and that the ſaid Catechiſm will be ſpeedily Printed by it ſelf: The Author being willing, that thoſe who cannot go to the price of the Books at large, might have the ſum of both at a cheaper rate. And that theſe particular heads here enlarged, ſhould be rendred uſeful to private Families; that thoſe who

desire, to preserve their Families from the Infection of Anabaptism, may have the advantage thereof, to Instruct their Children and Servants in the use of their Infant-Baptism, which by Gods blessing will be a very effectual Preservative against it.

THE

THE PRACTICAL USE OF *INFANT-BAPTISM.*

A *SECOND* DIALOGUE, BETWEEN POEDOBAPTISTA, and ASTERICTUS.

SIR, I bleſſe God, my laſt Diſcourſe with you, about the *Practical uſe of Infant-Baptiſm*, ſo Baptiſed me into your Principles, that (as to the main of your Diſcourſe) I am not (by any thing which either mine own thoughts, or the Objections of *Aſterict.*

others, to whom I have Communicated it, have ſuggeſted to me) any whit ſtumbled therein. And therefore I deſire you will not Interpret my preſent *Second* addreſſe to you, as an Argument of my unſettledneſſe in the Point then under debate; but only, as an expreſſion of my farther deſire, to have my underſtanding cleared in ſome paſſages, then delivered by you; concerning which, I have met with ſome diſpute from others and find ſome darkneſſe of apprehenſion in my ſelf: And withal to give you the opportunity of confirming me in my preſent perſwaſion, by the addition of ſuch new conſiderations, as poſſibly our farther Diſcourſe may give you occaſion of dilating your thoughts into. And therefore, I ſhall only take upon me the Perſon of another therein, and Suggeſt to you, as well as I can, what Queſtions, and Objections I think a Chriſtian of the growth in which your laſt diſcourſe found me, would exerciſe you withall, or underſtand others are diſſatisfied in.

Pæd-baptiſta. I aſſure you, *Neighbour*, you cannot more bleſſe God for the ſatisfaction, that ſlender diſcourſe then gave you, then I deſire to do; for that God made uſe of me as an happy Inſtrument to give it you. And I farther aſſure you, that your preſent viſit is ſo much the more welcome to me, becauſe it brings me the good news, that you are (without *Dipping*) of *Aſtericſtus*, become *Stericſtus*, of an unſetled Chriſtian in this point, a ſetled, and confirmed one. But ſeeing you will yet paſſe under your old name, acting *Aſtericſtus* ſtill, when you are another man. I ſhall not miſtake you for the party you reſolve but to Perſonate.

nate. Only, I muſt warn you of one thing, that you will not (out of charity to your new perſwaſion) put forth leſſe ſtrength of oppoſition, or take eaſier ſatisfaction, in any thing in Diſpute between us, then if you were really Mr. *Aſterictus* ſtill.

Aſter. I am very well pleaſed, *Sir*, that my *charge* yields you ſo much *content*, and my *name* ſo much *mirth*. And, (as to your Caution,) I ſhall aſſure you to do my beſt to find you more work; and I hope, God will effectually carry you through it, to do it to the purpoſe. And to encourage you therein, I aſſure you, upon mine own knowledge, that I am not the only man, upon whom your laſt Diſcourſe hath had this effect: but ſome others, who were ſerious in their diſſatisfactions, as I was, have, by the bleſſing of God, been reduced to the Practice of Infant-baptiſm, which they formerly forbare, as I did, becauſe they knew not how to practice aright.

Pæd. I ſcarce dare to hope, *Neighbour*, that any of my poor labours ſhould return into my boſome, with ſo ample a reward, as the Reduction of any one ſtraying Sheep, into the Fold of my Maſter, when I firſt beſtowed that pains upon you. And when I ſaw what effect it had in your particular, I thought my ſelf ſufficiently apaid, in your ſatisfaction And therefore (conſidering mine own ſlenderneſſe, which I my ſelf beſt know) I ſhould very much ſuſpect the truth of this farther Intelligence, but that the experience I have of your Piety, aſſures me that you dare not lie, for *God glory*, much leſſe for *my encouragement*. However, if any ſuch ſucceſſe hath (beſides expecta-

tion) followed my weak endeavours. I ſhall, I hope, ſing from my heart the Firſt verſe of the 115. Pſalm, *Not unto me*, Lord, *not unto me, but to thy Name be the praiſe.* Only, (becauſe ſucceſſe in a good way, is a providential Call to go on in it) I ſhall make ſo much uſe of it, as to proceed in the buſineſſe in hand with ſo much the more encouragement, and Faith. And ſo, the Lord bleſſe our Diſcourſe, and grant, that ſome farther Light may be gained thereby, to the Illuſtration of that neceſſary, yet too little Studyed Point, the *Practical uſe of that precious, engaging Ordinance.* I pray you therefore, let me know, in what Particulars you deſire to be better informed, concerning the Subject in hand, and I ſhall be contented to be led by you in the matter, and Method of our enſuing diſcourſe.

After. *Firſt*, then, *Sir*, Although you led me into the underſtanding of many pretious truths, concerning the way of improving Infant-Baptiſme practically, yet I remember you omitted one (and that a Principall) uſe of Baptiſm, wherein *Adminiſtration at the yeares of Diſcretion*, ſeemes to have the advantage of *Infant-Baptiſme*, viz. [*in the Aſſurance of Remiſſion of ſins*:]

pag. 5. And *Secondly*, you Suggeſt *another*, which to ſome, (and thoſe, ſober men) ſeems dubious; *viz.* [*the probability of conveighing actual Juſtification, and Regeneration unto ſome Infants in the very Adminiſtration.*] In both which particulars, I deſire to be farther inſtructed by you, at our entrance. Some other things I ſhall ſuggeſt

geſt to you, when theſe are diſpatched. *Pædo.*

It is true, as to the *former* of theſe particulars, our former diſcourſe was deficient, and the *later* was not ſo fully delivered, as to remove all ſcruples; And therefore I thank you, that you put me in mind of them, and (upon the account of that courteſie) I ſhall endeavour to give you as ample ſatisfaction in them as I may.

Firſt, therefore, I acknowledg *Remiſſion of ſins*, a ſpecial part of the Spiritual grace ſealed in Baptiſm. And I *withall* ſuppoſe, that I can prove, (contrary to what you ſay) *That in the ſealing of this mercy, Infant-Baptiſm, hath the advantage of Baptiſm at riper years*, as well as in the other particulars, inſiſted upon in our former diſcourſe. But, ſuppoſe I could not; it is enough (notwithſtanding) to your ſatisfaction, if I prove it *no leſſe uſeful*. For ſuppoſing the balance weigh but even in this particular, yet it will follow, *that no man need remove his Baptiſm at years of diſcretion, for a benefit which Infant-Baptiſm* as fully *exhibited*, as *Baptiſm at thoſe years can do*. Now this *later* I will undertake in the *firſt* place; and afterwards deſcend to offer you a conſideration or two, to clear the probability (at leaſt) of my *firſt* propoſition. Onely, (for orders ſake) I muſt intreate you to acquaint me wherein you conceive the advantage to lie on your ſide in this particular, and I doubt not to ſhew you your miſtake therein.

In his, Sir, that the *preſent* application of the Sacramental Element, to an underſtanding perſon, is a *preſent actual aſſurance* of the Grace ſealed; *After.*

led which to an Infant incapable of understanding cannot be so: and the looking back to the baptisme received in Infancy, at yeares of discretion, receives much disadvantage in point of the livelinesse of application, by the distance of time betweene the Ordinance, and the use thus made of it.

Pado. If the advantage lie on the Anabaptists side in this particular, that advantage must be bottomed on this ground, [*that the sealing effacacy of a sacrament is tied to the time of administration:*] *or at least,* [*that that which followes the time of administration, is lesse prevalent to assure the benefits sealed, then that which accompanies it.*] Neither of which, will easily be granted by me, or (I suppose) by any intelligent person, that studies the nature of sacraments, and the experience of Christians in them.

As to the *first* of those grounds, I am assured, that Sacraments were never intended by God to exert their vertue onely in, *or during* the Administration. For then, it would follow that the Baptisme once received, at whatever age, is no further to be improved by the party receiving it; and so, either Baptism must be altogether a barren Sacrament all our lives, but only during the little time of its administration: or else, to *renew the benefit* thereof, we must often *renew the administration* it selfe. And in the *other* Sacrament, I doubt not, but your owne experience, and the experience of many other Christians, must testifie, that, to their *once* sensible receiving benefit by it during the time of administration, they have found the advantage of it afterward,

ten times. And moreover ſuch a principle as this, where it is (I know not from what ground) taken up by tender-hearted, and ſcrupulous Communicants, hath beene found, by my ſmall experience in the affaires of troubled Conſciences, a very great ſnare whiles they have come to the ordinance with ſuch expectations of preſent ſenſible benefit, and being defeated therein, gone away with great conſternation of ſpirit, concluding themſelves unworthy receivers; and drawing all the ſad conſequences of unworthy receiving upon themſelves, to diſcourage themſelves from approaching againe

By conſequence therefore, Baptiſme adminiſtred at Infant-age, may at after- yeares, yield its vertue and efficacy as well, (poſſibly as early to *one* then baptized, as baptiſme at yeares of diſcretion, to *another* to whom then it is adminiſtred: ſeeing God is not bound to make the Ordinance efficacious at the preciſe time of adminiſtration, either to the one, or to the other.

But, however, to *ſome* adult perſons you will grant, the *preſent operation* of the ſacrament *with the adminiſtration*. If it then be but *poſſible* to the adult, and *impoſſible* to Infants (as indeed it is) to feele the *preſent* efficacy of the ordinance; I conceive herein is a ſufficient diſadvantage to Infant-Baptiſme. *After.*

I ſhall not diſpute the poſſibility on either hand; but, granting what you ſay therein, I ſhall onely enquire of you; *whence the ſacrament of Baptiſme is rendred thus effectual*, as to give a preſent actuall aſſurance of Remiſſion of ſins to any perſon? Is it *barely* from the *pirit of* *Pædo.*

God

God cooperating with it? Or, is it from the *understanding application* of the things signified in, and with the signe, also?

After. Surely, from *both* together.

Paedo. Then surely, Infant-Baptisme, acted over again upon *another* in my presence, may doe no lesse in this kind, then if it were then, and there administred to *mee* in mine owne person. For surely, the morall application of the signes may bee actually, and as effectually made by an understanding Christian, putting himselfe in the place of another to whom it is applied, as if hee were the very subject of that application. Tis but the annexing of this short meditation, to what is then said and done.

——*Mutato nomine de me,*

This was once done to me, which is now acted on the person of that Infant; God speakes that to me now in his person, what hee spake to me then in mine owne.

And as for the *concurrence of the Spirit*, I suppose you allow him to be a free agent, that like *the wind, blowes when, and where he listeth*, and therefore, by the after-meditation of Baptisme received in Infancy, upon such an occasion, it is as possible, I may receive this Assurance by his concurrence, as if I my selfe were then, and there the subject of the Administration.

After. But however, *Sir*, the *second* ground before mentioned may turne the scales on the Anabaptists side in this particular. For surely, though it should be true, that the sealing vertue of Infant-Baptisme may be received, as truely many yeares after, as that of Baptisme at yeares, in the

the moment of adminiſtration: yet, that ſealing efficacy is more ſtrong and powerfull, under a preſent application, then afterwards.

Pædo. I told you alſo before, that this *ſecond ground* would admit of as much diſpute, as the former. For if the aſſurance be given, by the ſame ſpirit, at the one or other ſeaſon, it is ſtronger or weaker according to the greater or leſſer meaſure of cooperating influence from that ſpirit. But it may be you will abſtract the conſideration of the *ſupernaturall Agent*, in this caſe, and looke onely, to the effect, as it depends upon an applicatory uſe of the adminiſtration it ſelfe.

After. You rightly gheſſe, *Sir*, and I cannot in that particular, ſo ſoone let goe my hold of this Argument, when I conſider, that in the adminiſtration of the other Sacrament, we chooſe rather to receive the Elements with their particular application in the Sacramentall words, *our ſelves*, then to ſtand and looke on whiles they are adminiſtred to *others*; and I conceive upon the *ſame* ground: becauſe therein wee apprehend a more direct, immediate, and particular obſignation of the benefits ſealed, and ſo ſuppoſe it to be more morally operative of the aſſurance therein exhibited. Now in this caſe, there ſeemes to be *par ratio*, a like reaſon in both Sacraments.

Pædo. Suppoſe it, yet it will only hold the ſame, when the perſons are alike conſidered, in both Sacraments, which I conceive, is not done, as you lay the caſe. The perſon, I ſuppoſe, making his advantage of Baptiſme adminiſtred to another,

ther, is one, who hath received it himſelfe alſo. The perſon you ſuppoſe, making advantage of the Lords Supper adminiſtred to another, is a bare Spectator, not having communicated therein himſelfe alſo: and ſo the caſe is not the ſame, as to the *perſons*, though, as to the *Sacraments* it may be. Lay the caſe then, thus. A man that hath, it may be, received the Sacramentall Elements of the Lord's Supper, himſelfe, is withall preſent at the adminiſtration of it to others. And I would faine know, whether he may not draw as effectuall an aſſurance from it as ſo adminiſtred, putting himſelfe by applicatory meditation, in the caſe of every other particular receiver, as he did or might, when he himſelfe was the particular ſubject of the adminiſtration? For my part, I judge he may. Otherwiſe, when any particuler perſons have received the Elements themſelves, I know not why they ſhould think themſelves obliged (as to their owne benefit) to continue their preſence at the adminiſtration thereof to others: but (as beggars at a dole) when they are ſerved, depart, not minding at all what others receive.

But, ſuppoſe your caſe were right laid, yet I am not of the mind, but that the conſideration of the very circumſtance of *Infant adminiſtration* in the caſe of Baptiſme, is of ſpeciall efficacy to promote Aſſuranae of my particular remiſſion, when by occaſion of the ſame adminiſtration upon *others*, I am led to an application of what was done to *my ſelfe*; nor leſſe then actuall Baptiſme would be, if I were the preſent ſubject of that adminiſtration, at yeares of capacity. For me

mee thinkes, I could thus, upon ſuch an occaſion, plead it out with God, and in pleading, worke it upon my ſelfe. *Lord, I am in this adminiſtration minded of an Act of Oblivion long ſince ſealed to me when I was in the ſame capacity with yonder Infant. I have often pleaded it, (thou knoweſt) at thy Throne of grace; and beene as often tempted to doubt whether my plea were admitted or no. Sometimes, the greatneſſe of my ſinnes, ſometimes the weakeneſſe of my faith, the defects of my repentance, the faintneſſe and flatneſſe of my prayers, and (in all of theſe and many particulars more) the unworthyneſſe of my perſon, have diſcouraged me. But Lord, am I now more unworthy to receive the mercies themſelves, then I was at that time to receive the ſeale of them? Surely thou didſt then ſeale free pardon to me, when I could not in the largeſt charity, be ſuppoſed to have any thing of perſonall worth, to plead for it. I deſire now no other pardon then what thou ſealedſt then. What I was* neceſſarily *voyd of then, I now ſtrip my ſelfe of* voluntarily. *And ſhall I be leſſe favourably entertained by thee, becauſe I now ſee, confeſſe, bewaile mine owne unworthyneſſe, which was indeed the ſame then, but unſeene, unconfeſſed, and unbewailed? Surely thou that blotteſt out tranſgreſſions for thine owne names ſake, canſt not leſſe glorifie thy Name, by pardoning a penitent, confeſſing ſinner, when out of his owne mouth thou might'ſt condemne him, then by extending the ſame pardon, to a ſinner, that wanted an heart to repent, and a mouth to confeſſe.*

Thus you ſee how I could improve the Infant-admini-

administration of Baptisme, to strengthen Assurance of remission of sins, many years after.

After. Yea but *Sir*, Infant Baptisme at most can onely give the Assurance of the remission of *Originall sin*, seeing the party to whom it was then sealed, could be capable of no other; so that either Baptisme here by, must be confined to that *only*, in its sealing act; or else, if it be also a seale of the remission of *actuall sins*, it will need a second administration applicable to persons, when they have superadded the guilt of them also.

Pœdo. Neither your *dilemma*, nor the *ground* of it, *neighbour*, offers any violence to the doctrine before delivered; For (as to the *ground*) it will not follow from the incapacity of *actuall* guilt in the subject of Infant-Baptisme, that God seals only to such a subject the pardon of *originall* sin. Indeed, [*as Infant-Baptism*] it most primarily and properly respects *originall* sin, the sin of the party to whom it is then administred. But [*as Baptism*] I know not what hinders, but that God may also beforehand extend that seale to the pardon of *actuall* sin, to them who afterwards should commit it. I am assured *circumcision* was not only the seale of remission of sins to those who needed it only for the pardon of *originall* guilt, but also to those who afterwards contracted the guilt of *actuall* sins. For the Apostle tells us it was *a seale of the righteousnesse of faith*; and so sealed righteousnesse to those who were capable of applying it by faith (who were *actuall* sinners) as well as to those whose age rendred them uncapable of *actuall* believing.

Rom. 4. 11.

And

And indeed to ſet forth the rich grace of God in pardoning, and the compleate efficacy of Chriſts ſatisfaction, in procuring the pardon of ſin, it was very much conducible to Gods glory in both; to ſeale pardon of *actuall* ſin before commiſſion of it, though not to apply it *actually*, before commiſſion and repentance. For ſo, in ſealing to man in his Infant Age, the pardon of thoſe ſins which afterwards he ſhould commit, God doth in effect tell him, (and that roundly and fully) that the Originall ſpring of pardoning and reconciling grace, is in himſelfe, who *found a ranſome* before we ſought it, that he is the firſt in that work, ſeeing he prevents the very commiſſion of, and much more, the repentance for our ſins, by bringing us under a gracious ſealed Covenant of pardon, before capacity of actuall guilt. Nor doth he herein, leſſe clearly and fully ſpeake out the compleatneſſe of the efficacy of Chriſts blood ſealed in Baptiſme, by letting us know, that our God before hand accepted that-attonement for us, which in time he applies to us; and the ſavour of Chriſt propitiatory ſacrifice, hath aſcended into his noſthrils, and hath virtually attoned him to us, before the blood of the Covenant runs forth upon us in the Order of goſpel-application, to our actuall reconciliation. Job 33. 24

And hereby you may ſee alſo *one* horn of your *dilemma* ſawed off, ſeeing I do not confine the efficacy of Baptiſme, though adminiſtred in Infancy, to *Originall ſin* onely.

And as for the *other*; it being cleared in the former diſcourſe, that a ſeale of forgiveneſſe,

even of actuall ſin, may (without abſurdity) be ſaid to be adminiſtred before it can be actually applied by the receiver; there will no neceſſity appear of adminiſtring it a ſecond time, at years of capacity for actuall application: becauſe the vertue of that which was before received, extends it ſelfe through the whole courſe of a mans life afterwards, and is as often applicable, as he commits, and repents of actuall ſin. And if it were but ſo, yet there is another Sacrament, often to be received, which would abundantly ſupply the defect of this, ſeeing it ſeales the ſame grace, *remiſſion of ſins* in the blood of Chriſt.

After. Sir, I muſt confeſſe my ſelfe much obliged to you for your copious enlargement upon this head, wherein I ſuppoſe it convenient both for your ſelfe, and me, to pauze a while. *For your ſelfe*, becauſe I doubt, you may be tired, by following me in my weake and prolix reaſoning: and *for me*, becauſe I have nothing of moment to reply at preſent that may deſerve your farther ſtay thereon. Eſpecially, when I conſider, that you and I may, by Gods providence, meete again, and ſo I ſhall have other opportunities of receiving farther ſatisfaction from you hereafter, if upon farther thoughts, I ſhall ſee need to require it: wherefore, I ſhall preſume, (if you pleaſe) to demand thoſe conſiderations in the next place from you, which you promiſed, to conclude it probable at leaſt, *that (in* this point of promoting the *Aſſurance of remiſſion* of ſins) *Infant Baptiſme*, hath the advantage of *Baptiſme adminiſtred at riper years.*

Pædo. I remember, that I lie under ſuch an engage-

ment

ment, and I know no reaſon you have to account it any preſumption in you, to ſue a confeſſed debt. In a few words therefore, I ſhall endeavour ſatisfaction both to it, and you.

Firſt therefore, to me it ſeems probable (at leaſt) that to the aſſurance of pardon on Gods part, (for Sacraments aſſure no otherwiſe, then by ſignifying and ratifying the grace of God in the pardon of ſins, they doe not aſſure, or ſeale, any qualifications for pardon) thoſe evidences that lead moſt to the conſideration of grace as moſt *free*, are moſt effectuall. Now that Infant-Baptiſme doth ſo, rather then Baptiſme at yeares of diſcretion, I have already ſhowne in part, and ſhall more fully cleare anon.

Secondly, It ſeemes to me no leſſe probable, that that evidence of pardoning grace which moſt abſtracts from the conſideration, of any *difference betweene ſinnes*, from any imaginable aggravations, is likely to be moſt effectually aſſuring. Now the evidence drawne from the ſealing of remiſſion in Baptiſme adminiſtred in Infancy, is upon a peculiar account, ſuch. A pardon ſealed, before a capacity of *actuall ſin*, which (in the aggravating circumſtances thereof) puts the only difference between ſinner and ſinner; gives equall hopes, and encouragements to all ſinners, and ſo is alike applicable to every ones conſcience, to whome it is ſo ſealed, being laid hold on by faith. Now although the ſame grace, and that in the ſame latitude, bee ſealed in Baptiſme at age, yet that latitude is not alike viſibly held forth in the Adminiſtration of the Seale at that age. So that however the like

grounds of Assurance bee derivable from the *Covenant*, at any-Age, yet in the *sealing of that Covenant* at Infant-Age, the advantage apparently lyes, as to that helpe, which the seale (as distinct from the Covenant) doth afford toward it. Possibly, this may bee plainer to you, if exemplified in the person of a Christian, gathering Assurance thus. *Soule, why art thou thus cast downe, and why art thou disquieted within me? Is it the guilt of sin that distempers thee, and disturbs thy peace? and what greater Assurance canst thou have, of the pardon of sin, then Gods gratious promise, and the ratification of it by his seale in the sacrament of Baptism? Is not that water, by signification, the blood of Christ, through which we have redemption in the remission of sins? And is not the application of it to thee, by Christs Minister in his name (as all acts of Embassadours are which they performe by deputation from their Prince,) as valid to loose thee from thy guilt, as if hee in his owne person had beene the administrator? Hath hee promised in vaine, that whatsoever his Ministers loose on earth shall be loosed in heaven,* Mat. 18. 18. *and engaged his presence in vaine to his Gospell administrations to the worlds end?* Mat. 28. 20. *If Christ then have opened thee a fountaine for sin, and for uncleanenesse, as he hath, doe not thou shut it against thy selfe by an unbelieving exclusion of thy selfe from it. Is it the greatnesse of thy guilt that discourageth thee? Take then into thy serious consideration, the season of this gracious Act on Christs part. Thou hadst not indeed at that time contracted the guilt of any actual*

sins,

ſins, much leſſe dipped them in graine, by multitudes of aggravations as ſince thou haſt. But he that then ſaid to thee [ſonne, or daughter, I ſeale to thee the forgiveneſſe of thy ſins] *excepted not any out of this number; (that had beene to have diſparaged his owne precious blood, whoſe greateſt honour it is to be able to waſh out the deepeſt ſtains of guilt) yea, in ſealing the pardon before the capacity of commiſſion, he ſealed the pardon of all that thou wer'ſt capable to commit, upon the ſame termes on thy part, upon which he ſealed the pardon of any,* viz. *future faith and repentance. Improve therefore Gods baptiſmall Covenant with thee in Infancy, to the utmoſt latitude, and poſſibly thou maiſt draw Aſſurance from the breſts of it, even againſt the greateſt guilt.*

And thus much ſhall ſuffice me to offer for the aſſerting the probability of greater evidence (at leaſt in ſome reſpects) to the Aſſurance of pardon, by and from *Infant-baptiſme*, then from the ſame adminiſtration at *riper yeares*: whereof you may judge as you pleaſe, upon your owne private thoughts. It is enough to me (however) to have proved (as I ſuppoſe) evidently, that Infant-Baptiſme in this uſe, is not *behind* Baptiſme at riper years; and in many others, *before* it. Have you any farther imployment for me, concerning this ſubject?

After. Yes, *Sir*, for whereas (as I before told you) you aſſert *p.* 5. of your former booke, a *probability of Gods beſtowing grace upon ſome Children in the inſtant of baptiſme*, viz. *upon elect Children, dying in Infancy*, and that, not only ju-ſtifying, but *ſanctifying*: and *p.* 23. you doe, in relation

relation to ſanctification, allow Sacraments *a phyſicall influence* towards the conveyance thereof unto the ſoule: (and ſo Baptiſme phyſically to ſanctifie ſome infants,) as well as a *morall influence* towards the working of holineſſe by the uſe of reaſon, and faith in perſons who at yeares of deſcretion come to make uſe of them. In both of theſe particulars I find ſome ſober and pious men diſſatisfied, in the *former* with the *doctrine*; in the *later* with the *expreſſion*. And therefore I muſt intreate your *grounds* for the *former*, and your *ſenſe* of the *later*.

Pœdo. I ſhall very willingly endeavour your ſatisfaction, and in you, theirs. For (although the *former* of thoſe paſſages be ſomewhat eccentricall to my maine diſcourſe in that book, and I expreſſe it only dubiouſly, as not finding ſo ſure a footing as I could deſire in ſo dark a point; and the *later* be a phraſe that I lay no great weight upon; ſo that it doth not much concerne me whether they be owned or diſowned; yet) I ſhall be ſo tender of any ſober mens ſatisfaction, that I ſhall not willingly leave you or them ſcrupled in any word that drops from my tongue or pen, as far as I can prevent it. When therefore I hinted to you the *probableneſſe of a poſſibility* (for that is the higheſt pin that I dared reach to in this point) *that juſtifying and ſanctifying grace, may be beſtowed upon ſome Infants in Baptiſme*: I did it upon theſe grounds, and conſiderations.

1. That *juſtification* and *ſanctification* are the principall graces that baptiſme ſeales on Gods part; all other mercyes and favours depending upon them, which, in the former branch, viz.

Juſtifying

Juſtifying grace, I ſuppoſe none ever called in Queſtion: and as to the later, *ſanctifying grace*, I ſhall endeavour to cleare anon, in caſe any ſhould doubt of it.

2. That it is generally agreed by our Divines that the Sacraments are not *nuda ſigna*, bare *ſignes* of the grace they ſignify. The generall ſignification of the word *ſeale*, applied by the Apoſtle, Rom. 4. 11. to circumciſion, ſuting unto every Ordinance of the ſame generall nature with it; we have learned to call all Sacraments (being ſuch in that generall) *ſeales of the Covenant of grace*. Now a *ſeale*, doth not only *ratify* a deed, but alſo *legally conveigh*, by that ratification, a preſent *right* from party to party. In the caſe in queſtion, the deed or writing is the *Covenant of grace*, the ſeale is *baptiſme*. This ſeale therefore according to the nature of a ſeale, doth both *ratify* Gods Covenant, and *conveigh* a right to the benefits of that Covenant, to the perſons to whom it is adminiſtred.

3. (Becauſe in this Covenant the perſons intereſſed are of ſeverall capacities,) for in adult or growne perſons juſtification coms to be beſtowed upon believing; and ſanctification, in the attendance upon the outward and ordinary meanes of working it, but infants can neither believe nor uſe the meanes in which faith is wrought (therefore) I ſuppoſe I had cauſe to conclude, that God juſtifies them upon *another account*, and ſanctifies them in *another way*, then thoſe that are of age. And (by conſequence) that baptiſme now (as circumciſion of old) ſeales and conveighs to them, theſe graces, according to

the ſame difference. And in this particular, I ſhall tell you by the way, what a godly and learned miniſter writes to me. *As in the bodily life (* ſaith he*) one organ is the inſtrument of nouriſhment to the Child in the womb, another when borne: ſo in the conveighance of ſpirituall life, 'tis one way to a Child, another to one of yeares. For this is not the moſt univerſal propoſition of the Goſpell,* [He that beleeveth ſhall be ſaved:] *but this,* He that hath the Son hath life, and he that hath not the Son, hath not life.] *Now God gives his Son by the Spirit, and we receive him by faith: but God can ſupply the want of that hand in a Child, by dropping into his mouth what he cannot receive with his hand, as I may ſo ſay.*

4. (Becauſe we have no clear light to determine the exact ſeaſon of Gods beſtowing theſe graces on Infants; and they are alike capable of them at all times after the Covenant takes hold of them) I propounded it as not impoſſible nor improbable, that in that Ordinance which conveighs a *legall right to them,* God may put them in *poſſeſſion of them.* I doe not ſay, that he cannot or doth not beſtow them on thoſe that dye unbaptized; nor that God hath *appointed that Ordinance for that purpoſe* (at leaſt, ſo as we may lay any ſtreſſe of faith upon it, certainly to expect it therein:) but only that there ſeemes to be a probability, that God (who uſeth to convey grace by Ordinances, where he affords opportunity and capacity to enjoy them) may in Baptiſm (the only Ordinance that Infants come under) beſtow on them the pardon of ſin, and ſanctification of nature.

5. (Be

5. (Becauſe we have no ground to extend this Charity to *all Infants*; no nor to *all Infants of believing parents*, divers of whom, it appears, may live, and dye unjuſtified and unſanctified; therefore) I farther advanced, to limit my Charity in this particular. And to this purpoſe, conſidering that Election is, confeſſedly, the immutable rule according to which God juſtifies, and ſanctifies, I was cautious of extending (with Dr. *Ward*, and others) the *skirt* of juſtifying, and the *ſeed* of ſanctifying grace to any non-elected. For I was not, nor am I ſatisfied, that the Juſtification, or ſanctification of Infants, is of *another nature*, then the juſtification, and ſanctification of grown perſons, though beſtowed in *another way*. I know no *juſtification*, but that which conſiſts in the *remiſſion of ſins, and acceptation of our perſons, through the imputation of Chriſts righteouſneſſe*; nor *ſanctification*, but that *participation of the devine nature*, that *ſeed of God*, of which Peter and John ſpeake; and therefore I cannot extend juſtification and ſanctification to all infants viſibly under the Covenant, or upon that account baptized, becauſe I am perſwaded it cannot be done, without ſuppoſition of *falling away* from ſaving grace; ſeeing many ſuch fall away, and periſh everlaſtingly. And here alſo I ſhall once more quote the words of the ſame *reverend man* in the ſame Letter. I *conceive* (ſaith he, being by me asked his judgment in this point) *Change of Covenant, and change of Image are inſeparable. And that Baptiſme ſeales that Intereſt which men have before they are baptized, nay before they are borne; Look how they are written*

in

in the records of eternity, (Elect, or non-Elect) so it seales, as also doth the other Sacrament; a visible right by vertue of their visible Intereſt, an invisible right, by vertue of their invisible intereſt, if any ſuch they have at all, which God only knoweth, & de ſecretis non judicat Eccleſia, *ſecret things belong to God, but things revealed to us and our Children.*

6. (Becauſe, of *Elect* Infants, *ſome* die in infancy, and *others* live to yeares of diſcretion) I knew no reaſon to conclude, that God would break his owne *Ordinary rode* of beſtowing theſe graces in Infant Age, upon thoſe that live to the uſe of means appointed to that end. And I ſuppoſe (excepting the caſe of *John the Baptiſt*, who yet may be looked on, as ſo privileged upon an extraordinary account, *to wit*, that by a miraculous inſtinct, he might beare witneſſe to Chriſt, as his *forerunner* in the *wombe*, as well as in the *wilderneſſe*) it can hardly be aſſerted *de facto*, concerning any one that ever lived to a perfect uſe of reaſon, that he was juſtified and ſanctifyed from the wombe, or any period of Infancy whatſoever; Nor have we any Scripture warrant to expect it. Nay, it were againſt the very end for which God appoints the uſe of *means*: ſeeing by beſtowing ſaving grace out of them to thoſe who live to enjoy them; God would in a ſort make voyd his owne Inſtitutions. For what need of them when the ends of them may be otherwiſe attained? I confeſſe, grace is wrought in ſome very early, poſſibly in Childhood, but ordinarily, 'tis after they come under catechizing.

Upon

Upon these considerations therefore, I made bold to adde another limit to my probable assertion; to wit, their *not surviving an Infant-age*: or (as I there expresse my selfe) *that such as (being Elected) dye in Infancy*, are onely the subjects of this my Charity.

And herein I having asked the advice of another *godly and reverend minister*, as most in this nation, he returnes me this Answer, *As to that particular concerning Elect Infants that dye before actuall faith, I doe altogether concurre with you, and I have the consent of two able Divines whom I consulted of late, the rather, that you might be the better perswaded and encouraged to adhere to that opinion.*

Now I know no reason why any one should be offended at me for a proposition so warily laid downe, and that under the favour of so many received Orthodox principles.

After. But *Sir*, I have heard it objected against this doctrine, that hereby you give no more ground of hope to parents, of their Childrens salvation, then the *Anabaptists* give, or then we may have of Heathens Children; seeing the *Anabaptist* supposeth Infants may be justified, and sanctified *according to the Election*, as well as you. And the Children of *Heathens* may (for any thing we know) be *elected*, as well as ours.

Pædo. Both these objections, (I conceive) doe not prejudice my opinion at all. For *first*, the *Anabaptist* ownes *Election*, but doth not owne the *Covenant*. And so he hath (according to his principles) no speciall ground to derive his hopes of Election with relation to Children, downe

d owne to the caſe of this or that particular. But we that owne the Covenant of God to us, and all our ſeed, can ſay upon good grounds, we are perſwaded of the Election, and ſalvation of ſuch and ſuch a Child dying in Infancy, becauſe a viſible ſtanding under the Covenant of grace to any particular perſon, who by any declared forfeiture hath not juſtly cut himſelfe off therefrom, gives ſufficient grounds of Charity to judge that ſuch an one is Elected, and ſhall be ſaved; Though ſome of them may be neither. For it followes not, that becauſe we aſſert a Charity grounded on a probability of Election, and ſalvation, to our Infants as our Infants, from their Intereſt in the Covenant; that therefore we muſt inferre a neceſſity of an actuall donation of all the bleſſings held forth in the Covenant, to all of them. Becauſe a viſible ſtanding in the Covenant binds me to extend the ſame Charity to hypocrites, and yet God doth not take himſelfe bound by that Covenant to give them grace and ſalvation, to whom we may and muſt hope, he hath given them.

And, (as for the *Children of Heathens*) I know they may (for ought we know) be under Gods Election; but whiles they are Infants, and ſo ſhew not any ſigne of actuall vocation (as indeed they cannot) and their parents are apparently without the Church; I have no ground to conclude any of them Elected; becauſe I find the whole body of Heathens (as ſuch) excluded the Covenant, which is the only warrantable ground of my Charity. Eph. 2. 12.

In a word, I deſire no man to ſubſcribe to my

opinion

opinion herein, except my *grounds* ſatisfie him. And though no man ſhould be ſatisfied either in my opinion, or the grounds of it, I ſhall not be offended at him. For if I be out of the way herein, I ſuppoſe it doth not a jot prejudice my maine undertaking, ſeeing there are abundance more *pricious uſes of Infant-Baptiſme*, that ſtand upon ſurer grounds, though it ſhould be granted, [that it conveighs pardon of ſins or ſanctifying grace actually to none.] And yet I thinke I was not to blame, that having ſome apprehenſions of a probability it might be ſo (which yet are very ſtrong upon me) I ſuggeſted it to you as a conſideration not to be ſlighted, to induce you to preſent your Children to Baptiſm.

After. For my part, *Sir*, I have no quarrell at you upon that account, Eſpecially ſeeing I perceive you lay no more ſtreſſe upon it, nor obligation upon me to receive it. I ſhall therefore ceaſe your farther trouble in this particular: and only deſire your explication of the other expreſſion wherein you call Sacraments *Phyſicall helps* to convey theſe graces. What mean you thereby?

Pædo. I meane no other, then that they are (as God pleaſeth to fill them) *conduits of the grace of the* Covenant, as I expreſſe my ſelfe *p.* 5 of my former booke. For the whole of my judgment herein is, that, [as Sacraments (as divine *ſeals*) conveigh a right to the grace ſignified; ſo God in the ſame Ordinances duely applied, may take the occaſion of deriving to the ſoule, in or by them, the ſaid grace, (though poſſibly without any morall or rationall improvements of them on our part) by the ſecret operation and influence

influence of his owne Spirit; in case, the want of such personall improvement of them be our meere *impotency*, not our *guilt*.] All that I herein assigne to Sacraments, is to be onely *the way* in which God comes to doe the good held forth in them to the soule: whether it be applying pardon, or conferring holyness, strength, comfort, as a returne of our obedient owning of him in his owne Institutions. And I knew not how to expresse *this way* that brings God home to me or another, herein, better then by calling a Sacrament a *Physicall* help: as opposed to such an one as is meerely *morall*, which contributes to the elect, only by the intervening of a mans owne faculties in a rationall way. And sure I am, *Calvin* saith altogether as much as I. See the margin. But I say herein, as (formerly) in the other Answer, I am not fond of this *distinction* more then of that *opinion*; if any one can expresse the same Notion better, I shall be glad to learne of him. For I am perswaded of the thing, (and I think the experience of many growne Christians will witnesse it in the other Sacrament) but not so indulgent to my owne faculty of expressing my selfe, but that I conceive I may very well undergoe the *ferule* of many of my reverend brethren; and where I see they *correct me in measure*, shall doe so.

Illic (viz. in Baptismo) *nobis ablutionem nostram testabatur Deus, et simul efficit quod figurat.*

And, Nisi enim conjuncta esset veritas rei aut exhibitio, impropria hæc locutio esset, [Baptismus est lavacrum animæ.] Again, *Signo Deum tanquam organo uti, non est absurdum.* Calv. in Epist. 5. 26.

After. I suppose it is but reasonable that you be allowed the liberty of cloathing your own notions in your own expressions. I have only one thing more upon this head to exercise you withall, and that is, how you difference this doctrine of yours from the *Papists*, that hold, the Sacraments to be effectuall

ctuall *ex opere operato*, as they call it, affirming the bare receiving of them, to derive the benefits ſignified, and held forth in them?

Pædo. My opinion herein ſtands at a great diſtance from theirs. For by their doctrine they make no difference, betweene good and bad, Elect or non-Elect, in the participation of thoſe benefits. They hold, *that in Baptiſm, all* Infants *that receive it, are actually regenerate*; whereas I reſtraine the efficacy of that Otdinance only to the Elect, and admit not all of them neither: for I exclude thoſe of the elect, that afterwards live, to live under meanes of regeneration, therefrom. And in the *other Sacrament*, they hold, that the wicked, and reprobates, eat *panem Dominum*, the body of the Lord, as well as *panem Domini*, the bread of the Lord; I reſtraine that benefit only to the Elect, and thoſe, truely regenerate, and actually prepared for the beleeving reception of it. He that will ſee the exact ſenſe of the Papiſts in their doctrine of the *opus operatum*, may read *Chemnitius* in his *Examen concilii Trid. ſeſſ. 7. Can.* 8. where from their owne Schoolmen, he ſhewes that they directly oppoſe, the opinion of the *opus operatum*, (in this caſe) to *faith* in the receivers; and make this the difference betweene the Sacrament of the old and new Teſtament, that in *thoſe* there was required faith, to the derivation of benefit from them; but in theſe, the *opus operatum*, the worke done, is ſufficient *without faith*; which (where there is a capacity of actuall faith in the receivers, as in all of age baptized, and all receivers of the Lords ſupper) we abſolutely require.

quire. Beſides in the caſe of *baptiſm*, the Papiſts hold, *that Baptiſme in its receivers, works ſuch a renovation, as that there remaines no originall ſin, at leaſt, under the proper notion of ſin*, ſo as to render them obnoxious to the wrath of God, and the damnation of hell. And this is the effect of their *opus operatum*, in Baptiſme. On the contrary, I owne the *inherence of Originall ſin* in Infants after Baptiſme, which abundantly appeares in the fruits it afterward brings forth, when they come to a capacity of acting electively: and that their Baptiſme doth no way take from *Originall concupiſcence* the true and genuine nature of ſin.

Si quis per Jeſu Chriſti Domini noſtri gratiam quæ baptiſmate conferitur, reatum peccati originalis remitti negat, aut etiam aſſerit, non tollit totum id quod verã, et propriam peccati rationem habet, &c. *Anathema ſit.* Seſſ. 5.

Onely, I ſuppoſe, a poſſibility, and probability, that in ſome elect infants, *viz.* thoſe of them that dye in Infancy, the ſeaſon of Gods doing that which all Chriſtians acknowledge is done at one time or other, before the ſeparation of ſoule and body, (*viz*: their juſtification, and renovation) is rather the time of baptiſme then any other time. And I muſt tell you, did the Popiſt Doctrine of the *opus operatum*, extend no farther, then *Infant Baptiſme*; and hold forth no more, then that God doth at the time of Baptiſme, and in, and with the adminiſtration, juſtifie and ſanctifie ſome Infants, I know no popery in it. For I find many Antipapiſts write larger then this comes to. As, for *juſtification*, ſome ſay, that *all the Infants of believing parents being ſincerely preſented to God in Baptiſme, are freed from the guilt of original ſin*: but for a *reall Change*, they utterly deny it, (though I ſuppoſe it will be hard to prove from the

the Scripture, that God ever wrought or promiſed to worke, a *relative* Change, without a *reall*. I am ſure, the Apoſtle Paul in that golden Chaine, joynes them, the linke of juſtification, is annexed to that of *vocation* on one hand, and *glorification* on the other. And although there be ſome difference to which of theſe two, (*vocation or glorification*) *ſanctification* belongs; yet, I doe not find, but that all Orthodox divines, judge it included in one, or both.)

Others, grant both juſtification and ſanctification in Baptiſme, but affirme the extent of them in too great a latitude; to wit to all infants duely baptized, and not laying any impediment, of themſelves, to hinder the taking place of that grace, (which indeed no Infants can doe, when infants; and afterwards, it implyes a contradiction to ſuppoſe an impediment may be layd to hinder that grace that is received before in Infancy.)

One reverend man had a peculiar fancy, he ſuppoſed all elect Infants, to have pardon and the ſeed of grace in baptiſme, and this ſeed not extinct, though many yeares continuing in divers of them, till converſion. And yet all theſe farre from Popery even in this point; both in their owne judgments, and eſteemed ſo in the Charity of others. I neede not name parties, nor am I willing to doe it; partly, becauſe I am loth to ſeeme ambitious of being knowne to diſſent from men of great names; and partly, to avoyd occaſion of commencing ſuites againſt me, upon a buſineſſe wherein I am extremely unwilling to contend.

To ſhut up this whole buſineſſe; *neighbour*, if *all* theſe Orthodox Divines be not out, there is ſuch a thing poſſible, and probable, as juſtification of Infants *in articulo Baptiſmi*, in the very inſtant of baptiſme: and if *many* of them be not out, *ſanctification* too. All the diſpute is concerning the extent of the grace ſo conferred.

They that extend it fartheſt, enlarge the comfort of that Doctrine to all believing parents concerning all their iſſue; they that contract it moſt, (among whom, (and poſſibly beyond moſt of whom) I reckon my ſelfe to be) doe not ſo ſtraiten it, but that they render every particular believing parent no leſſe capable of improveing it to his comfort; ſeeing whatever is Gods purpoſe concerning this or that particular Child according to the decree of Election, they allow him an equall ground from the Covenant, and the ſeale thereof, to conclude *every* ſuch Child of his, during infancy, under the ſame grace, which is extended to *any*. So that, which judgment ſoever you moſt incline to, you will ſee cauſe for the encouragement I gave you to preſent your Children to Baptiſme, from the poſſible, yea probable preſent advantage accrewing thereby, in their actuall *juſtification*, and *ſanctification*.

After. *Sir*, your candour, and openneſs in this particular much Obligeth me, and I aſſure you whatever ſatisfaction I find in my ſelfe as to your opinion, when I farther conſider it, I am much ſatisfied in your way of delivering it; and therefore ſhal urge you no farther herein: but remembring that you gave alſo an hint in your former diſ-

courſe

courſe of the *furtherance of converſion* by the principles and practiſe of Infant-Baptiſme. I ſhall deſire to heare that particular enlarged alſo, if it may ſtand with your conveniency, in the next place.

You cannot put me upon a welcomer taske. For I verily perſwade my ſelfe, ſince the *neglect* of Infant-Baptiſme, and (which is worſe) the *contempt* ſinfully caſt upon it, in divers places of the Land, this worke is leſſe ſucceſſefully carried on by Gods painful Miniſters; and they have too much cauſe to complaine, of a ſtrange barrenneſſe in the wombe of the Goſpell, in comparison with former times, which I impute to theſe Reaſons. *Pædo.*

1. To the juſt judgment of God upon a Nation, that after ſo gracious a continuance of the Goſpel, and its *holy mercies* among them for ſo many yeares, unthankfully began to grow willing to let the *Leaſe* of ſuch a precious priviledg *run out* without taking any care to *renew* it to their poſterity after them: a ſin, which you may remember, I have deeply and juſtly Charged upon the principles of Anabaptiſme in our former diſcourſe. P. 61, 62. 79, 80.

Sometimes, (me-thinkes) when I ſeriouſly conſider the reaſon of the ſlow progreſſe of this worke of converſion, I ſeeme to hear God saying concerning England, *Ah, ungratefull Nation! Have I this requitall from you, for the derivation of Church-mercies, and Covenant-mercies to you, through the meanes of Infant-Baptiſme, that you begin to diſpute away the Title that I have to your poſterity, and (like profane*

Eſaus) contemne your beſt birthright, the Covenant, and ſolemne ſeale thereof? Have you a mind to diſſolve the bond betweene me, and your poſterity? Had you rather have them viſible members of the Pagan world, then weare the badge of Chriſtians? Is my family growne ſo contemptible a thing in your eyes, that you care not to have your Children beare ſo much as a viſible relation to it, or be ſeene in my livery? Well, then, take your option, you ſhall not need take much paines to diſoblige them from me, and me from them. I will ſave you the labour of diſputing downe that contemned relation to me: whiles you diſpute I will diſ-Spirit *mine owne ordinances, and ſo they ſhall grow heathens* under *them, whom you would faine make heathens* without *them.*

2. To the grievous prejudice, againſt thoſe *Miniſters, Societyes,* and *Ordinances,* in which God hath beene wont to ſcatter ſaving grace in this Nation; which are, if not rayſed, yet dayly fomented by *Anabaptiſme.* I confeſſe, I have ſometimes wondred, (ſuppoſing our Miniſters to be in an errour in the miſapplication of an Ordinance) how any man pretending to reaſon or conſcience, can juſtify a ſeparation from it barely upon that account; eſpecially in another Ordinance different from that upon which the miſapplication is Charged. But upon ſerious conſideration of the matter, I can ſcarce ſee, but the principles of that profeſſion of Anabaptiſme, neceſſarily involve it. For ſuppoſing Infant-Baptiſme null, as they doe, they cannot looke upon either Miniſters or people in our Congregations,

Congregations, as other then non-members of the viſible Church, and ſo looke upon all the Ordinances adminiſtred in thoſe congregations by thoſe miniſters, as no Church-Ordinances, and (by juſt conſequence) adminiſtred without a *call*, and not to be attended on with expectation of a *bleſſing*. Now experience ſhewes, that nothing more hinders the operation of the *word*, then a prejudicate opinion of the *preacher*, and among all prejudices againſt the preacher, there are none more operative this way, then thoſe that call the Authority of his *place*, and *calling* into Queſtion. So that, ſeeing Anabaptiſm raiſeth, and nourſeth, and propagateth theſe prejudices, againſt that Miniſtry, wherein converſion in former dayes hath beene diſpenſed, it is no wonder if it be unhappily acceſſory to the hinderance of its progreſſe, more then hath beene obſerved heretofore, under the like means.

3. To the Actuall diſengagement of many young people, (among whom uſually the ſtreame of converting grace moſt runs) from all relation, to God, Church, and Ordinances, till of their owne Choyce they take up Baptiſme at yeares of diſcretion. Now whiles perſons live looſe from ſuch engagements, as in their proper nature and tendency further converſion, no wonder if the worke go ſlowly on among them. As on the other ſide, I ſhall ſhew you by and by, how many ſpeciall advantages a Child of a believing parent, dedicated to God in Infancy, by Baptiſme, hath over another, ſuffered to graze in the wild common of the world, without Gods ſheep-marke upon him, towards

this necessary worke.

After. Truely, *Sir*, the small experience that I have gotten in my observation of the present state of this Church and Nation, enables me to second what you say, in these particulars, with mine owne *probatum est*. And I feare succeeding generations will be too fertile in the same observations. But, I beseech you *Sir*, proceed to shew me the *grounds of the hopefulnesse of conversion*, upon the principles and practise of *Infant-Baptisme*.

Pæd. You are therefore to understand that a thing may be said to *promote conversion* two wayes:

1. Either by way of *externall meanes*.
2. Or by way of *internall motive*.

I. *First*, then, By way of *externall meanes*. The principles, and practise of Infant-Baptisme afford more advantages of externall meanes towards conversion, then the contrary principles and practise doe.

For, *First*, Converting *Ordinances* and the *promises of profit* by them, are the peculiar portion of our Infants, thus in Covenant with God, as soone as they are in a capacity of using them. God bestowes the word upon the Church, and its members, upon *another account*, then upon other people. Persons unrelated to God, enjoy the word only *providentially*, when the sound of it reacheth them. But the word in the Church, is a *Covenant-mercy*. God is engaged to teach them his Lawes, and his Ordinances he is under no such obligation to others. Every Scholar under a Schoolmasters peculiar charge, may by his relation expect teaching

teaching from him. But other Children, who are not admitted into his Schoole (it is true, he may occaſionally as he pleaſeth teach them ſomewhat, but) they are not in a capacity to challenge, and claime it from him. A miniſters relation to his flock, binds him to preach the word conſtantly to them, and every one of his Flock may expect it from him as duely as the Lords day comes, and upon other occaſionall ſeaſons, as God ſhall offer them. But others, though in the next pariſh, have no ſuch tie upon him; though he may in kindneſſe ſtep out now and then, and beſtow a ſermon, where he ſees need.

In like manner, Jeſus Chriſt who is the *great Shepherd of the Sheepe*, is under a peculiar obligation, to feed all thoſe, who are of his flock; and they may claime at his hands their *food in due ſeaſon*. But what hath he to doe, but by meere courteſie, with thoſe without the fold? As the Apoſtle *Paul*, ſaith, in another caſe, concerning cenſures, another ordinance for converſion (in its ſeaſon) *what have I to doe to judge them that are without?* 1 Cor. 5. 12. So may Chriſt ſay, (as to point of obligation or Covenant) *what have I to doe, to carry my fodder out of my fold? To teach thoſe that are without?* Now, ſurely, an Ordinance is there moſt likely to doe good, where there is a peculiar right thereunto. Me thinkes, the conſideration of that place, Rom. 3. 12. Makes very much to the illuſtration, (if not confirmation) of this point. It ſeemes the queſtion then was ſeriouſly propounded, as the parallel to it, is now captiouſly. *What advantage then hath the Jew, and*

what profit is there in circumcision? Hee answers, *much every way: Chiefely because to them were committed the Oracles of God.* Others, heard of them, and (possibly) might have copies of their Scriptures, (as Ptolomeus Philadelphus set the 72 Interpreters to translate the Old Testament into Greeke, that it might, (being then the learned language) propagate the knowledge of the Jewish Law, through the world.) But yet the Oracles of God were *committed* to the *Jewes*, and this upon the account of *circumcision.* They were a people, that were *solemnely*, and *sacramentally* the Lords, and God *commits his Oracles* to them. Hee *permitted* them to others *providentially*: but hee *committed* them to the Jewes *fœderally*, as the Law of the Kingdom he would govern them by. They owed their Bible to circumcision. *Gods covenant was in their flesh*, and therefore God entrusted them with the *Instrument*, in which it was drawn up. To bring home this to the present case. It is cleare, that the *oracles of God*, (that *pure Law*, which (as David saith) *converts the soule*) Ps. 19. 7. are the protion of a people in Covenant with God; Our Infants, therefore, being, according to our principles, in Covenant with God, are intituled to the Bible, and all the contents thereof; and so the precious effects of that word, whereof conversion is one of the principall, may bee comfortably expected to redound to them; & this their Title is pleadable for them, and by them, as soone as they are capable of receiving anybenefit therefrom.

Adde to this; The *Ministers*, the *dispensers of this*

this word, are (upon the account of Church-membership) *theirs*, with all their gifts, graces, and labours. *Paſtours and teachers*, are *ſet up in the Church*, 1 Cor. 12. 28. and *given to them*, as a peculiar fruit of Chriſts aſcenſion, Eph. 4. 12. *Paul, & Apollos, and Cephas, are theirs*, 1 Cor. 3. 22. Gods *huſband-men* are ſet over his owne *incloſure*, his *ſhepherds* over his owne *flock*, and his builders over his owne *building*. If any perſons therefore, bee *aliens to the Commonwealth of Iſrael*, no members of the Church, lye common with the reſt of the world, ſhut out of this encloſure, bee not ſheep of this fold, no ſtones in this building; (however God may *providentially* extend the benefit of his Miniſters labours to ſuch perſons, yet) they can claime no covenant-right or title to any ſpirituall advantage from them. The *Children* therefore of *Anabaptiſts* (by their principles) ſit under the miniſtery of the word as *meere Heathens*, and are onely under a *providentiall* capacity of receiving benefit from it. But our children even from infancy (by our principles) are entituled by a *Covenant-right*, to all thoſe precious emoluments which accrew therefrom. *Loro Jeſus*, (may a godly parent of our principles pleade) *my child, though but a lamb, yet is of thy fold, beares thy marke, and ſo hath a right to bee fed by the ſhepherds which thou haſt ſet over thy flock. I have according to my duty, brought him to the ordinance, remember thy Covenant, let the gifts, and labours of thy ſervants bee profitable to him. 'Tis the principall part of that Covenant wherein my childs right lyes; the writing of thy Law in the heart, and thy ſtatutes in the inward*

parts.

parts. Jer. 31. 33. *Bee it now to thy servant according to thy Word.*

To this, I may adde, *private meanes of conversion*, to which there are promises made, That νυθεσία Κυρίυ, the *nurture of the Lord*, of which the Apostle speakes, *instruction, and correction*, (as ordinances of God) and all the promises made unto them, are not to be extended beyond the Church, as to the benefit to be expected from them. There is no engagement of God to sanctify these meanes, for the working of grace in professed Heathens children (though it could be supposed they might be applyed) till their parents render themselves Covenanters with God, and then those promises take place on their children, and are pleadable for them, as well as others.

Suppose wee *Lois and Ennice*, instructing young *Timothy* in the Scriptures *from a sucking child*, 2Tim. 3. 15. and mee-thinkes, I see their faith, in the use of that ordinance, encouraging them thus. *Here, Lord, is our Timothy, thy Timothy, (for hee is thine by Covenant, as ours by Nature) wee have in obedience to thy command, endeavoured to season him in the way that hee should goe: Doe thy part, as Wee have done ours.*

After. But may not a godly parent of an *Anabaptisticall* judgment, expect a blessing upon his child also in the use of meanes? may hee not obtaine that blessing upon his labours in the education of his child, upon the account of his owne Interest in Christ, whether his child bee in Covenant with him or no, baptized or unbaptized, seeing an Interest in Christ entitles to all promises?

Pædo. I deny not, but hee may. For the mercy of God

God to his people, is many times, larger then their faith or prayers. So, that God may looke upon thoſe children as in Covenant with him, and deale with them as ſuch, whom their parents deny him a title to. Even when the people of Iſrael, idolatruoſly *offered their children to Molech*, yet God calls them *his children* notwithſtanding. They gave them away from him, but God would not part with his title to them ſo; ſo though thoſe of the Anabaptiſticall way, (ſome through looſe and profane principles, and others through conſciençious ſcruples) deny God the right hee hath to their children, yet God may, and I doubt not, doth, many times, *remember the Covenant* which they ſinfully *forget*, and does them good upon the account thereof, when they never plead it. And as for thoſe few, of thoſe principles, who may challenge the reputation of being truely godly; I dare not but thinke, that they may obtaine grace for their children by prayer, upon other grounds. But, this I conſtantly affirme, that they cannot plead for it with that ſtrength of Argument, or have ſo grounded a confidence to prevaile, whiles they deny the Covenant-intereſt of their children in thoſe Ordinances and promiſes, which hold it forth, and conveigh it, as others that act faith upon it, may and do, with comfort, and ſucceſſe.

Ezek. 16. 21.

After. But, if this be true, *Sir*, I ſhould thinke, that it would appeare, *de facto*, by the multitude of converts, among the children of *Pœdo-baptiſts*, that ordinances and meanes of grace tending thereunto, are peculiarly theirs. But on the contrary, how many of their children, do wee ſee

see running the same riot with others? Can it bee supposed, that ordinances should bee so visibly ineffectuall upon such numbers of those, to whom they, and the blessing of them do peculiarly belong?

Pæd. No wonder at all, that it should bee so. The Apostle answers this very objection (in my judgment) in the case of the Jewes, & their Ordinances, *Rom.* 3.3. when hee had spoken concerning the peculiar right of the Jewes to the *Oracles of God*, v. 2. he foresaw the objection that might thence bee started. *But how then came it to passe, that so many of them were never the better for them?* If God had vouchsafed them these oracles by a *peculiar Title*, a *Covenant-title*, it would (in likelyhood) have beene otherwise. Seeing therefore so many did not believe, it followes that eyther it was no peculiar priviledg to them to enjoy the ordinances by covenant, whereas others enjoyed them by providence onely: or else that Gods faithfulnesse fayled in bestowing that mercy upon them by Covenant, which they were never the better for.

The Apostle answers this objection thus. *What then? what if some did not believe? shall their unbelieſe make the faith if God of none effect? q. d.* The *priviledge of the Jew*, in the enjoyment of Ordinances, was continued to the Church, by Gods faithfulnesse, the unbelieſe of some notwithstanding; and *their owne misimprovement* of that mercy justly exposed them to the same condemnation, *notwithstanding them*; which the Gentiles, upon the account of sinning against the Law of nature, and glimmerings of providential

dentiall light, underwent *without them*. So that though divers of them periſhed under them through unbeliefe, yet Gods Covenant in the vouchſafement of them was entrie and unbroken notwithſtanding. Which Argument hee purſues copiouſly, and connexeth it with the precedent Chapter in the following verſes. In like manner may I ſay concerning the *Children of Pædobaptiſts*, their priviledge in the peculiar right they have to converting ordinances is not at all impayred by the inefficacy of thoſe ordinances, upon any, or any number of them. It is their priviledge to enjoy them, and it will bee the aggravation of their guilt that they do not improve them. And although they have a peculiar right to the bleſſing of ordinances, as well as the ordinances themſelves; yet (becauſe this right, is, (as the Covenant is that derives it) externall) it becomes ineffectuall to many, through their owne neglect of ſeeking to God in his owne way for the obtaining thereof. Beſides, (to the ſhame of many of us it may bee ſpoken) divers parents among us do not underſtand, and others, (out of diſſatisfaction as to their owne Covenant-Intereſt) *dare* not, or through ſinfull neglect *do* not plead with God for theit Children as they have ſufficient warrant to do.

I cannot but acknowledge, *Sir*, that to mee there ſeemes ſomewhat more in this preſent diſcourſe of yours, then is uſually conſidered, or then I have met withall heretofore. But, I hope, you will allow mee, in your wonded candour, the liberty of pauzing a while upon a matter which I never had occaſion to ſtudy before, ere I de- *After.*

I declare my ſelfe fully ſatisfied therein; and in the meane time proceed in your maine Argument.

Pœdo. God forbid, I ſhould force any mans beliefe, eſpecially in a ſubject wherein I my ſelfe am but an *Eſſayer*, and deſirous rather to bolt out that truth, which I ſuppoſe, lyes in theſe notions, then to determine magiſterially, concerning them. I ſhall therefore willingly gratify your tenderneſſe, and commendable ſhyneſſe of beliefe upon firſt hearing, by leaving them to your conſideration; and proceed according to your deſire. And here I ſhal aske you a Queſtion; (ſeeing I have given you an hint concerning promiſes of bleſſing upon ordinances, as peculiar to the Church) concerning *promiſes of converſion*, or, (as we uſually call them) *promiſes of the firſt grace*, concerning the *changing of the heart*, &c. And that is this. *To whom thinke you do ſuch promiſes belong*? To thoſe *within* the Church, or thoſe that are *without* it?

Aſter. Surely all the promiſes, are founded on Chriſt, who is the *corner-ſtone* of all ſaving Truths: & the promiſes that you ſpeake of, are reckoned by the Spirit of God as a principall part of the *Covenant of grace*, in two eminent Scriptures, *Jer.* 31. 33. and *Hebr.* 8. 10. and ſo can bee made to none but ſuch as are under that Covenant, and by conſequence muſt not bee extended beyond the Church.

Pœdo. You ſay well, for an *alien from the Commonwealth of Iſrael* is alſo a *ſtranger from the Covenants of promiſe*, Eph. 2. 12. and ſo no promiſe of the Covenant belongs to any one, that is not

Church

Church-member. Bee you then your selfe judge, whether the principles that exclude Infants of believing parents, out of Covenant with God, and out of all Church-relation, or those that admit them to both, give the more comfortable hopes of conversion to them. Wee say that they are not only under a *providentiall capacity* of conversion, as meere heathens are, but they are under a *Covenant-Capacity*, because within that number to whom the promises of renewing grace belong.

After. But, *Sir*, now it comes to my mind, I thinke I must recall my former concession: for are there not promises of converting grace made to the heathen world? and doth not the Apostle *Paul* reckon the successe of his ministery among the Gentiles, as a fruit or gracious accomplishment of those promises, *Rom.* 15 9, 10, 11, 12. in many instances? How then, can it bee true which you affirme, that promises of converting grace, belong only to Church members?

Pœdo. Very well; Except you can make it appeare that those scriptures you mention, and others like, are *promises*, or at least, come under the proper notion of promises, made to them who are the persons mentioned in them.

For my part, I looke on them rather as *prophecies* of the conversion of the Gentiles, then *promises*; or, if *promises* at all, yet *promises* directed to the *Jewes* concerning the *Gentiles*, and importing no more, but that God would in time performe his grand-promise to Abraham, *that in him should all the nations of the earth bee blessed*; to wit, by sending Christ to take humane nature

nature from his loynes, who was to bee a *light to the Gentiles, as well as the glory of his people Israel.* And so notwithstanding the Scriptures you mention, you have no reason to recall your former concession, *that all converting promises are made to none but those that are in Covenant*; for *prophecies* of conversion may belong to the Heathen *Gentiles*, or *promises* concerning them to the *Jewes*, and yet that concession mentioned stand unshaken.

Luc. 2. 32.

See more of this subject hereafter.

After. Well then, *Sir*, in stead of *revoking my concession*, I shall give that honour to the satisfaction you have given mee herein, as to *revoke my revocation*; and disire you to give your selfe no farther diversion, from what you farther intend mee upon that subject.

Pœdo. I remember, I am yet in consideration of the advantages for conversion, held forth by the principles of Infant-baptisme, in relation to *externall meanes* of conversion. You see how they establish a peculiar right to Ordinances, and promises annexed to them. I have something more to say to this head, & that is concerning the *prayers of the Church.* Are the prayers of the Church (thinke you) any meanes tending to the furtherance of conversion, or no?

After. Yes, undoubtedly. For if the *effectuall prayer of one righteous man avayle much, if it be fervent* (as James saith) surely the prayers of many righteous men *assembled in Christs name* must needs bee far more prevalent. And if so large a promise bee made to *two or three agreeing together what to aske*, as there is, *Matth.* 18. 19. how much more may wee thinke God obli-

Jam. 5. 16.

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ged to the prayers of the *universall Church upon earth?*

Pædo. And for whom thinke you is the ſtrength of all the prayers of the *Catholick Church* offered up?

After. Surely, for thoſe of the *ſame body* with themſelves.

Pædo. You ſay well. For although the Church by the common tye of humanity, pray for *all men*, according to the command, 1 *Tim.* 2. 1. yet thoſe that are moſt upon their hearts in their prayers, are thoſe of the ſame flock and fold with themſelves. Prayer *with*, and for one another, is a part of *Church-Communion*, and (as ſuch) it properly belongs to thoſe that have right of Communion. And (accordingly) I make no queſtion, but that in the inmoſt deſires of all true Chriſtians, the converſion of thoſe that are neareſt related, whether in naturall or Chriſtian bonds, is moſt paſſionately wiſhed for; and (by conſequence) the little ones borne in the Church, the hope of the derivation of Chriſts Kingdome to ſucceeding generations. So, that thoſe principles, that will not allow ſuch perſons, a ſtanding in the Church, do what they can, to diſintereſt them in the very creame, and marrow of the whole Churches prayers. You, for your part have children, and therefore let mee aske you but this one ſerious Queſtion, *If my poore prayers have any eſtimation with you, had you rather your children ſhould ſhare in my prayers, onely, upon the account of that common charity, whence I pray for the converſion of heathens; or that ſpeciall charity, which moves mee to pray for*

the conversion of those of mine owne flock to whom I am related in the Lord?

After. Much rather, *Sir*, upon the *later* account.

Pædo. And in this, *Sir*, I can not gratify you, but only upon the account of their *Church-membership*. Did I not believe them church-members, my charity to them, & so my prayers for them, would extend no farther to them then to other Heathens.

After. I pray God, then, grant my children, the prayers of *Pædo-baptists*; for it seemes the *Charity of Anabaptists*, upon their principles, cannot possibly, but be *cold* towards them; & I thinke those godly mens prayers will do them most good, whose charity is largest towards them. But *Sir*, there is yet one thing sticks with me in relation to all that hath beene said concerning the *externall helps to conversion*, in the case in hand. And that is this, if there be granted such an Interest of Infants borne in the Church to externall meanes of conversion, as they grow up into any capacity to make use of them, upon the account of *Church-membership*; and this *Church-membership* (according to your principles) is *before* and (therefore) may be *without Baptisme*; How doth the addition af *Baptisme* to our Infants contribute any thing to this Interest, which seems is a right annexed to *Church-membership* without any necessary respect to *Baptisme*?

Pædo. To grant what you say; yet is not *Baptisme* useless to the efficacy of those ordinances, and helps which a person hath right to, *before Baptisme*. For Baptisme being *that ordinance*, which *that Covenant* (according to our prin-

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ples) is ſealed, in purſuance whereof God gives converting ordinances, and Inſtruments to the Church; *that Covenant* in which God promiſeth converting grace to them; and laſtly, *that Covenant* in the ſtrength whereof the Church prayes for the converſion of its members in ſpeciall: Nay more, Baptiſme being *that ordinance*, in which thoſe who are *de jure* Churchmembers, are ſolemnely admitted into it, and ſo put under the churches peculiar care *de facto*: the Covenant, ſo ſealed to them, may bee pleaded for them with more ſtrength, from the ſolemnity of its ratification; carryes with it a more rationall aſſurance of the Efficacy of its ordinances; and the prayers of the church are more ſolemnely engaged thereby to thoſe ſo admitted, they being thenceforward, accounted members *legally inveſted* with all the priviledges of that holy Corporation. But the efficacy of Baptiſme, in the uſe of it, with relation to its Infant-adminiſtration, will appeare more fully in the *next branch* of this Argument, which I ſhall, (in caſe, I find no farther *remora* from your diſſatisfactions) proceed unto.

I pray you therefore *Sir*, proceed to the *internall motives*, which the principles, and practiſe of Infant Baptiſme afford to converſion, which as I remember was the *ſecond head* propounded by you, in your entrance into the preſent ſubject. *After.* II.

The *motives from infant-Baptiſme* tending to the furtherance of *converſion*, are either, *Pæd.*

{ Suppoſed by it, *Or*,
{ Suggeſted from it.

I. Joh. 16. 8.

I. Motives *supposed by it*, are the three *converting convictions*, viz.

of { 1 *Sinne*; and that *Originall*; the sinne of nature, the *plague of the heart*. 2 *Righteousnesse*. 3 *Judgment*.

[1] The cleare and full *conviction of Originall sinne*, concerning which I have given you an hint in my former discourse, as to the [*quòd sit*,] that Infant-Baptisme holds forth such a *conviction*. I shall farther enlarge that head here, and improve it to our present purpose, by shewing you how it doth it, and how it furthers *conversion* thereby. pag. 25.

You are therefore to consider, what I believe you understand, that the *Notion* of *Originall sinne* implyes three things.

{ 1 The *imputation* of Adams first sinne. 2 The *want* of Originall righteousnesse. 3 The *corruption* of our whole nature.

1. That every person, even within the Church, is borne under the *guilt of Adams sin*, is cleerly evinced from the *ingrafting notion* of Infant-Baptisme, and the Covenant therein sealed; For what need of *grafting* into a new stock, a *second* Adam, but upon this evident supposition, that there is no safe abiding for any person, under the old Adams Covenant? The Covenant of the Creation made with him, as a *common person*, comprehending all his posterity; and they all *sinning in him*, (so some render ἐφ' ᾧ, in that place *Rom.* 5. 12.) were, upon that account, liable to the curse and wrath of

of God as ſoone as they were borne. What thoughts (therefore) more proper, can the conſideration of Infant-Baptiſme ſuggeſt, to any ſerious ſpirit, either by reflection upon the adminiſtration of it to his owne perſon, or view of it as adminiſtred to others, then ſuch as theſe? *Lord, I have a ſerious occaſion adminiſtred this day, to remember the rock whence I am hewen, and the hole of the pit whence I am digged. I ſee, in this Sacrament, a ſonne of Adam, made a ſonne of Abraham, and thereby engrafted into a new ſtock, the Covenant of a ſecond Adam. I ſee propitiating, juſtifying, pardoning bloud, ſacramentally applyed to this Infant. Wouldſt thou not have mee conclude from this ſpeaking adminiſtration, what a damning guilt, the moſt innocent age brings from the very womb! Who could juſtly have blamed thee if thou ſhouldſt have taken yonder Infant out of his firſt ſwadling-cloathes, ere ever the breſts gave him ſuck, and turned him into hell! And was not I once ſuch another? My parents when they preſented mee to baptiſme in my Infancy, confeſſed mee borne in ſin, and a child of wrath by nature, as well as others; and thy Word, when it appointed mee this Bethesda to bee waſhed in, judicially pronounced mee ſo; and ever ſince that time, in owning that Baptiſme, I have confeſſed my ſelfe ſo. Lord, how many yeares have I lived in a condemned condition! What a long reprieve have I enjoyed! Where had I beene ere this time, had I dyed, as I might, divers years ſince! And how can I ſafely continue in that condition, without ſuing out the pardon, at that time, graciouſly, but conditionally, ſea-*

led to mee. If imputed guilt endangered me then without a Saviour, how many renewed hazards have I runne ever-since, by adding so much personall guilt thereunto! Why do I not then hasten to the City of refuge; sue out, by a saving faith, that gracious Act of oblivion, then sealed to mee on thy part, upon a sacramentall faith! Hye thee, my soule, hye thee quickly, from the Tents of the Old-Adam, and his posterity, lest thou bee swallowed up in their common-condemnation. I am graciously, and seasonably, in this administration, warned to fly from the wrath to come, before that wrath come so unavoydably, that there will bee no flying from it. Lord, 'tis too long, already, that I have adventured upon thy patience. Haa'st not thou beene a long-suffering God, I had suffered long since what my sins have deserved: and I shall deserve to suffer as long as thou art God, the revenge of abused patience, if I continue longer, in so desperate, and withall, so provoking a condition.

2. The *want of Originall righteousnesse*, (another branch that wee ordinarily comprehend under *Originall sin*) is no lesse lively presented to our consideration in this ordinance, and that from the same notion of the *ingrafting nature* thereof. To bee *ingrafted into Christ*, is to receive that relation to him, by which the righteousnesse and benefits of Christ become ours; as by engrafting, the life and sap of the *root*, is the *branches*: and that very act of grace in God, by which hee ingrafts us into Christ, signifies to us that wee are of our selves branches that have no life, nor sap in them to enable them to beare

any

any fruit; Nothing that renders us capable of any ſaving mercy or priviledg from God, but what wee receive from Chriſt Jeſus. Infant-Baptiſme (now) faſtens this conviction, even with relation to that Age. *Alas!* (may a conſidering Chriſtian ſay upon the occaſion of this adminiſtration) *How little do thoſe poore ſoules underſtand themſelves, that boaſt of a good heart, and a good faith towards God, ever ſince they were borne! How evident and undeniable a conviction is there of the folly and ignorance of that conceit, in yonder Infant, and that ſpeaking ordinance! There is a litle Innocent Babe, as wee uſe to ſay, (and'tis true, as to actuall ſinne) yet God tells mee aloud in this ordinance, that without the imputed righteouſneſſe of Chriſt, hee is not capable of acceptance with him, or entituled to eternall life. This child never wronged any one, never committed any act of drunkenneſſe, ſwearing, Sabbath-breaking, uncleaneneſſe, nay never committed one of theſe ſinnes, or the like, ſo much as in thought; and yet all this, God tells mee by this ordinance, will not ſtand him in ſtead for juſtification in the ſight of God. And how then dare I, or any other under the guilt of ſo many actuall ſins, plead our owne righteouſneſſe, for the matter of our Juſtification? what is the thing wee call good nature, if nature in the very bud, nay bloſſome, bee thus voyd of goodneſſe? Accept mee, Lord, in the righteouſneſſe of him, whoſe nature from the wombe was ſanctifyed, and whoſe life to the grave was holy, ſeeing in its owne perſonall righteouſneſſe, the moſt innocent Age, ſhall not bee juſtifyed. And O my ſoule, that haſt in Bap-*

Gal. 3. *tisme put on Christ sacramentally, make speed now and put him on savingly: get that garment to cover thy nakednesse, seeing the greatest measure of personall innocency attainable on earth, is a covering too narrow to hide an Infant of a span long, from the pure eyes of that justice, that cannot behold the least iniquity.*

3. The *corruption of our whole nature* receives no lesse convincing evidence from Infant-Baptisme, and that from that notion of Baptisme, wherein it holds forth *sanctifying grace*, and the *obsignation of the promises exhibiting* it. The application of Baptismall water in the name of God, by his Minister, clearely shewes, that the spring of all *personall*, as well, as *imputed* righteousnesse is *from above*; and in the administration thereof to Infants, preacheth aloud that Doctrine of our Saviour to Nicodemus, That *whatever is borne of the flesh is flesh*: and that *except a man bee new-borne, from above, hee cannot enter into the Kingdome of God.* That the first-birth delivers us into the world with corrupted, polluted natures; our *soules* being as deeply stained in the *blood of our nativity*, as our *bodyes*. For what need of *washing*, where all is cleane without it? In vaine, did God appoint an ordinance to bee a *laver of regeneration*, if naturall *generation* were so pure, as not to need it. Were the hearts of those that are present at such an ordinance serious, mee thinkes, no child should be baptized, but they should reflect upon themselves this conviction also. I would faine every person in the Congregation, at such an Administration, should entertaine, his owne soule

ἄνωθεν Jo. 3. 3.

with

with ſuch thoughts as theſe.

Lord, doth not this adminiſtration, ſhew me my ſelfe in a true, unflattering glaſſe? Canſt thou tell mee more plainly, then hereby thou doſt, what a filthy, polluted nature I have? Had I never had experience of the fowleneſſe of the ſtreame, I cannot, upon this occaſion, but (by reflection upon mine owne infant-Baptiſme) ſee enough mud in the very fountaine. Surely, I was (as this child) ſhapen in iniquity, and in ſin did my mother conceive mee, and I, as well as hee, derived an hereditary leproſy from the loynes of my parents. Pſ. 51. 4. *And who can bring a cleane thing out of an uncleane? Surely, Lord, theſe waters have not cleanſed themſelves by running. The farther they have ſpread themſelves, the fowler I find by ſad experience, they are become. What a monſter of pollution am I growne, by the continued practiſe of ſin? How many puddles have I wallowed in, ſince that filthy ſinke of my birth-pollution in which thou foundeſt mee, when thy Miniſter waſhed mee in ſacramentall water? And is it not then high time for mee, to make out after ſacramentall grace to cleanſe my filthy Nature? Had I not need to apply my ſelf to thoſe promiſes whereby I may bee made partaker of a new Nature? Lord, I come to the fountaine opened in the Goſpell, for ſin, and for uncleanneſſe. O ſprinkle cleane water upon mee; regenerate mee, (as thou haſt already with water ſacramentally, ſo) with the Spirit ſavingly. Beſtow upon mee now, Lord, the inward, and ſpirituall part of my Baptiſme; ſanctifie mee, in purſuance of thy promiſe ſealed therein, by the word; and preſent my ſoule to* Eph. 5. 26, 17.

thy

thy ſelfe, without ſpot, or wrinkle, or any ſuch thing. Loath mee not for that, O Lord, for which I loath my ſelfe; but purge my loathſome heart and life, and make mee a lovely object of thy owne love.

Thus you ſee, how Infant-Baptiſme, ſuppoſeth Originall ſinne, in all the branches of it, and by *conviction* thereof, (*by way of Motive*) furthers *converſion.*

After. Surely, *Sir*, very few are acquainted with the holy Art of drawing ſuch convincing conſequences from Infant-Baptiſme. But I hope, I ſhall henceforward, for mine owne part, ſee more of my heart in the glaſſe of that ordinance then heretofore, having received ſuch information from you. But *Sir*, is there any thing elſe ſuppoſed in Infant-baptiſme, as ſuch, to further converſion in the ſame way, viz. *by motive*, inducement, or encouragement?

Pædo. [2] Yes, (there is; and that indeed, without which all *convictions of ſin* will do no good,) *viz.* [*A conviction of righteouſneſſe*] Infant-Baptiſme doth not only preach *Law*, but *Goſpel.* The *free grace* of God to poore guilty ſinners, exhibiting the righteouſneſſe of Chriſt without any *Worth*, or *Worke* of ours, is lively ſhadowed out in that ordinance (which is the *next* motive after *conviction of ſin*, to prevayle with a poore ſinner, to renounce his ſinne, and turne to God.) For this takes away the grand diſcouragement, which, upon a full, and powerfull conviction of ſin, uſually is caſt in by Satan to hinder the worke of ſaving converſion. *Will God* (doſt thou thinke) *entertaine ſo unworthy a wretch as by thine*

owne

owne Conſcience thou art convicted to be? Indeed hee invites ſinners to come to Chriſt, but there are certaine qualifications, which thou haſt not, prerequired; and doſt thou thinke that God will receive a wretch ſo utterly voyd of any good as thou art? Here comes in properly the conſideration of the freeneſſe of pardoning and ſaving mercy; invitations and encouragements, to *come to the well of life freely, without money or price*; and thoſe declarations of Gods precious intendments towards ſinners, whom hee intends to draw to Chriſt, which wee call *abſolute promiſes*, wherein God undertakes for thoſe very qualifications and diſpoſitions, which hee requireth in us. Of which more anon. Rev. 22. 17 Iſ. 55. 1.

Now the *promiſes of free pardon* of ſinnes to ſuch ſinners, as are intended in them, and thoſe gracious *abſolute promiſes*, are ſignally exhibited in Baptiſme under the *Infant-appplication* of it. Hath God ſaid, *hee will pardon ſin for his owne names ſake*, that he will *heale backſlidings, and love pardoned back-ſliders freely?* that *whoever will, ſhall partake of the water of life freely?* &c. I cannot tell what more-effectuall aſſurance hereof God gives, then in *Infant Baptiſme*. Baptiſm is ordained by God, as a *ſigne, and ſeale of remiſſion of ſins*. And ſo alſo is the other Sacrament, in which the bloud of Chriſt is applyed *for remiſſion of ſins*. So that here, *in the generall nature*, both the ſacraments agree though with this difference; that the ſacrament of Baptiſme ſealeth *initiall remiſſion*, the ſacrament of the Lords ſupper *renewed* and *continued remiſſion*. But, (for Infant-Baptiſme) *it* ſealeth *remiſſion of ſins*, under Iſ. 43. 25. Hoſ. 14. 4. Apoc. 22. 17.

der a more peculiar consideration; viz. in the *freenesse*, and *grace* of it. Baptisme at riper years, and the Lords Supper, signifie and seal the same remission, but the persons presupposed to bee so and so qualified. But in Infant-Baptisme, as in Infant-circumcision heretofore, there is a lively representation of remission of sins and acceptance with God through the imputation of *righteousnesse without workes*, (as the Apostles phrase is, Rom. 4. 6.) That grand *commendation* of *Gods love* mentioned Rom. 5. 6, 7, 8, &c. in *Christs dying for us when wee were sinners, ungodly, without strength*, and *in the reconciliation of enemies*, is lively exhibited in Infant-Baptisme. That administration, in my Judgment, bespeaks all sinners thus: *Lo here, all yee that looke on, is there any love like this love, that extends an act of grace and pardon to a filthy polluted sinner, one that hath no worth to deserve it, no power to requite it? Are there no poore soules here, that dare not lay hands upon Christ, and pardon, because of their owne unworthinesse; that are in doubt whether Christ will receive them, till they bee thus, and thus graciously qualified, as they propound to themselves to bee? Soul, if thou thinke to bring any thing to Christ, but thy sores, and thy diseases, and thy wants, and thy weakenesses, thou disparagest his grace and endangerest thine owne salvation. Behold in this administration, what a paterne of pardoning mercy, God exhibites for thine encouragement. Here is guilt confessed, and unworthynesse acknowledged, and impotency ad inability apparent. What is there in this little embleme of want and weakenesse,* that

that may bee supposed, to incline God to any thoughts of favour? Here is the bloud of sprinkling for remission of sins, sacramentally applyed to one that cannot come under the suspicion of any personall worthinesse. Come then, thou selfe-discouraged sinner, plead thy Infant-Baptisme, for free grace, and gratuitous forgivenesse. Aske God (with reverence) whether thou bee now more unworthy to receive the mercy, and grace sealed, then thou at that time wer'st to receive the seale of it? Aske him, (with humility) whether hee did not seale to thee at that time, to tell thee, that hee lookes not upon what man deserves, when hee intends to bestow his owne grace? whether hee will not have thee now enter into the Kingdome of heaven, (by remission of sins, that opens the doore of it) as a little child; who when thou wer'st a little child indeed, opened the Kingdome of heaven to thee, in Baptisme, the seal of that remission? Say, Lord, I acknowledge my selfe unworthy, as then I was, let not my unworthinesse bee a barre to mee now, which thy Sacramentall grace then broke through, with [a non-obstante.] *Let not that barre shut mee out from the grace of the covenant, which could not exclude me from the seale of it.*

[3] And as much may bee said for *conviction of judgment*, from Infant-Baptisme, (if the word [*judgment*] bee taken for [*inherent grace,*] as it is probably, *Is.* 42. 3.) It futhers *conversion*, by shewing where all true grace, which the soule by the *convictions* before mentioned sees a want of, is to bee had.

Now, that baptismall water signifyes, the

grace

grace of the Spirit, as well as the *blood of Christ*, I know no man that makes any doubt. If any do, they may do well to consider, what is meant in that Phrase of being *borne againe of water, and of the Spirit*. Joh 3. 5. Which phrase either denotes the necessity of the *spirituall grace* of baptisme to salvation, as superadded to the *material water* of that sacrament, (not asserting an absolute necessity of baptisme to salvation, but supposing Baptisme, and requiring more then baptisme to salvation;) q. d. [in vaine doe men thinke meerely, by thronging to Johns Baptisme, to *flee from the wrath to come; if* there be no more then baptisme, there is no more capacity of salvation, then there was without it. *Except a man bee regenerated not only of water, but of the Spirit also, hee cannot see the Kingdome of God:* Or else it is, ἐν διὰ δύοιν, *water, and the Spirit*, for the *water of the Spirit*, or the *Spirits baptisme*. Now if *Baptismal water*, were not the *embleme* (and so, sacramentall *signe*) of the *regeneration of the Spirit*, the connexion betweene them in either sense, were very improper. Such an expression wee have also *Eph.* 5. 26. where wee have the *Love of Christ to the Church* set downe as an imitable precedent to Husbands in their love to their wives. *Husbands, love your Wives, even as Christ also loved the Church, and gave himselfe for it, That hee might sanctify and cleanse it with the washing of water by the word.* In which Text wee may note, (1) The *death* of Christ, the thing held forth in Baptisme; *Hee gave himselfe for it.* (2.) The *end* why Christ gave himselfe, *That hee might*

might ſanctify and cleanſe it. (3.) The *meanes* by which hee doth it, viz. 1. *externall* with the *waſhing of water.* 2. *internall* (ſuperadded to that to make it effectuall) *by the word.*

So that by the apparent Analyſis of this Text, it is plaine, *that Baptiſmall water doth ſignify cleanſing, ſanctifying*, and (by conſequence) *renewing grace:* and that not *only* as a *duty* therein required of us, that wee are thereby engaged to *cleanſe our ſelves from all filthineſſe of fleſh and ſpirit*, as is his phraſe elſewhere; but *alſo*, (and principally) as a *grace* thereby beſtowed by God; for it is not ſaid, [*that wee might ſanctify and cleanſe our ſelves*,] or, [*that it (the Church) might ſanctify and cleanſe it ſelfe*,] but, [*that hee might ſanctify and cleanſe it by the waſhing of water.*] And then, this is alſo plaine, *That the efficacy of this water to ſanctify and cleanſe, is from the word.* Here is all the Queſtion; *What word* is here meant, to which this ſanctifying and cleanſing vertue, with relation to the *waſhing of water*, is attributed? The *word*, (relating to ſacraments) is eyther, the *word of inſtitution*, the ordination of God, appointing them as means to their proper ends: or the *word of promiſe* annexed to the Inſtitution, to aſſure us of benefit by it. Now moſt Proteſtant interpreters, (and *Calvin* in the *van*) underſtand it of this laſt, *the word of promiſe ſealed* by baptiſme. It ſeemes then, that there is a promiſe of ſanctifying grace annexed to Baptiſme, and in the vertue of this promiſe Baptiſme ſanctifyes. A parallell place to this, is, Tit. 3. 5. *according to his mercy hee ſaved us by the waſhing*

2 Cor. 7. 1.

Verbum promiſſionem ſignificat, quâ vis & uſus ſigni explicatur. Calv. in locum. Sic Beza in loc.

washing of regeneration, and renewing of the Holy Ghost. Where (to suppose, (as some do) that the *washing of regeneration*, and the *renewing of the holy Ghost*, are the same thing; yet) that there is an evident allusion to the signe of baptisme in the metaphor of *washing*, is so cleare; that, the late Assembly of Divines quote this place, as well as the former mentioned, to prove that *baptisme is a signe and seale of regeneration:* and *Calvin* upon the place professeth *hee doth not any way doubt, but that the Apostle manifestly alludes to Baptisme.* But to mee, (and I am sure I have divers of eminent note voting with mee in that interpretation) it seemes also very probable, that the Apostle joynes these two, the *externall sacramentall washing*, and *the inward renovation*, which that signifies and seales. In a word, when I consider how often sanctifying grace is expressed in the Scripture, by *cleansing*, and (the meanes thereof) *washing with water*; I cannot straighten a sacramentall element so as to exclude it from one principall part of its Scripturall signification, and that founded in so apparent an Analogy and resemblance as (in the point in hand) there is betweene baptismall water and the renewing of the H. Ghost.

Larger Catech. of the Assembly.
Non dubito quin saltem ad Baptismum alludit.
Calv. in Tit. 3.

I thinke I may by this time take it for granted, that Baptisme is not only a seale of regeneration, on *our parts*, obliging us to the *duty*; but also *on Gods*, engaging *him* to bestow the *grace of* it. Which, if it bee granted, (as I question not but (by most orthodox) it will) it will follow that (seeing the *seale* necessarily supposeth the *promise*, as the *writing* to wch it is annexed) the promises

miſes of regenerating grace are ſealed in Baptiſme, which promiſes wee call, *abſolute promiſes*, or *promiſes of the firſt grace*. Now, becauſe the adminiſtration hereof *at riper yeares*, ſuppoſeth, as I have formerly told you, (at leaſt, by the profeſſion of faith and repentance) this *initiall regeneration* already wrought; therefore to *perſons admitted at that Age*, Baptiſme ſeales properly, (according to their capacity) the grace of *progreſſive regeneration*: but to *Infants*, (whoſe *actuall regeneration* is not ſuppoſed in the adminiſtration) it ſeales *initiall regeneration*, properly, and the promiſes exhibiting it. And I do no way doubt, but that *circumciſion* of old did the ſame. It ſignified *the putting off the body of the ſins of the fleſh*, as may bee inferred from the Apoſtle, Col. 2. 11. and that promiſe Deut. 30. ver. 6. *I will circumciſe thy heart and the heart of thy ſeed*, ſounds ſo like, the *putting off the body of the ſins of the fleſh*, in the place forenamed; that it is to mee more then probable, that God therein expreſſeth a *ſpirituall grace* in *ſacramentall termes*, to ſhew, that, that ſacrament was a ſeale of that grace. Adde to this, that the phraſe of [*circumciſion of the heart*] as required over and above *the circumciſion of the fleſh* to make a true *Jew*, or *ſon of Abraham*, by the Apoſtle, Rom. 2. ult. as alſo, the phraſe of [*an uncircumciſed heart*, and *uncircumciſed in heart*] applyed to the Jewes, by way of exprobration (*viz.* as charging them with the want of that grace, which the outward ordinance ſealed, whiles yet they boaſted in a barren ordinance;) ſeeme to ſpeake aloud ſuch neereneſſe of relation be-

Jer. 9. 26. Act. 7. 51.

tweene the one and the other, [*ſacramentall circumciſion*, and *heart-renovation*] as is betweene the *outward ſigne* and the *inward grace*. *Now*, *as to the adult Jewes* and *proſelytes* who were circumciſed, the promiſes of heart-circumciſion, were ratified, according to their preſent capacity; viz. to aſſure the conferring of more, and more *degrees* of inward renovation: ſo, to *their Infants*, they cannot but be interpreted according to their capacity; and ſo circumciſion, to them, ſealed thoſe promiſes, in the utmoſt extent of them, and principally, the grace of firſt regeneration, which lyes moſt plaine in the Termes, and is legible in the very foreheads of them.

Adde to this, further, that, Baptiſme (being a ſacrament of *ingrafting* and *admiſſion* into the church) moſt properly muſt bee ſuppoſed to exhibite *that grace*, by which we are ſo *ingrafted* and *admitted* into the myſticall body of Chriſt. Now wee are not *ingrafted* into Chriſt, but when wee are made *living members*; and that is not, till wee have a principle of life infuſed into us; which life wee receive in the infuſion of *initiall grace*. So that Baptiſme being Gods ſeale to our admiſſion into Chriſts body, is a ſeale of that grace by which wee are thus admitted.

Once more, Baptiſme being (as it is generally granted amongſt orthodox Divines) a *ſeale of the Covenant of grace*, either ſeales the *whole* Covenant, or but *part* of it. If but *part* of it, let any one aſſigne clearly from the Scripture what part it ſeals, and what not. If the *whole*, (as I con-

conceive, when the Scripture layes the promiſe as the ground of Baptiſme, it means the Covenant, *I will bee thy God and the God of thy ſeed*, in its uttermoſt latitude and extent) then, the promiſes of initiall grace as part of the Covenant.

Nay laſtly, there being but *two* ſeales of the Covenant of Grace) it is neceſſary, that either *ſome part* of the Covenant is altogether unſealed, or elſe that one of thoſe two ſeales muſt ratifie it whatſoever it bee. That any part of the Covenant, wants the ratification of a ſeale altogether, I ſuppoſe no one will affirme Now, I conceive, the ſacrament of the Lords ſupper doth not confirme that part of it, which exhibits the firſt grace, becauſe in the nature of it, it is a Sacrament of nouriſhment; and ſo neceſſarily ſuppoſeth life in the perſon participating thereof. It remaines then, that the ſaid promiſes of the firſt grace are ſealed up in Baptiſme; and moſt eminently in Infant-Baptiſme, according to the grounds before layd. Which, as to mee, it is a rationall proofe of the lawfulneſſe of the application of Baptiſme to Infants, ſo it much furthers the application of the doctrine of it, if improved by ſerious meditation. To help you wherein I ſhall haſten, as faſt as your farther diſſatisfaction, or irreſolution ſhall permit mee.

After. But I pray, *Sir*, give mee leave to interrupt you a little, ere you proceed any farther; for in my judgment, there is a conſiderable rub lyes in your way, which if you remove, your haſte will bee the more ſafe, and that is this. It may bee queſtioned, [*how Baptiſme can ſeale*

promiſes of the firſt grace?] upon a twofold account.

Firſt, becauſe it ſeemes improper to call thoſe ſcriptures, *promiſes*, which exhibit God intending to beſtow the *firſt grace*. For promiſes, are made to ſome perſons or other, by whom they are pleadable. Now that which renders any promiſe pleadable to any perſon, is ſome *nominall* or *virtuall* mention of him, in the grant. But to the *promiſes of initiall grace* (as you call them) there is no ſuch ſpecification, or nomination reall or virtuall annexed, by vertue of which any particular perſon may plead them. Nor indeed, can there bee. For, either that ſpecification muſt bee *Election*, or the *purchaſe of Chriſt*, or ſome *qualification* or other in the perſon, making him a fit receiver, when another is not. *Election*, is a title not pleadable by any, but by ſpeciall revelation, which I ſuppoſe, you will not grant. The *purchaſe of Chriſt* is not pleadable by any, except upon evidence; that in that purchaſe Chriſt intended him in particular, and that is as darke and unpleadable a Title in this caſe as Election, except you hold *univerſall redemption* in a latitude beyond moſt men, viz. as including an *univerſall purchaſe of grace*; and yet then alſo, it were not pleadable by any one, more then another. As for *perſonall qualifications*, they muſt either bee *gracious* or *common*. *Gracious*, they cannot bee, for then ſome grace would bee ſuppoſed to bee before the firſt. *Common*, they cannot bee, for then *common grace* would bee admitted, as a qualification for *ſpeciall grace*, which is downeright Pelagianiſme, againſt which I have

I have often heard you zealouſly declare.

Secondly, Becauſe if it do ſo, then either to *all* or to *ſome*. If to *all*, then how come all that are baptized, not to have it? If to *ſome*, aſſigne thoſe ſome, and diſtinguiſh them from others.

I willingly embrace your counſell; and I aſſure you the rubs you lay, are conſiderable ones; but by Gods aſſiſtance, I ſhall endeavour the removall of them. *Pœdo.*

It ſeemes by your diſcourſe, that you allow not the Terme of *promiſes of initiall grace*: and indeed I have not beene, and I will not bee overfond of it, or any other Terme, if any man can give me a better, and make it of common uſe as this is. Meane while, *Loquendum ut vulgus*, wee muſt ſpeake as others do, if wee will bee underſtood. I had rather uſe a leſſe proper or leſſe ſignificant expreſſion, then bee ſuſpected of innovating *doctrines* by innovating *Termes*. Yet I muſt tell you, it is not improper to call that a promiſe which is pleadable by no one perſon in particular; and as theſe are made to the Church, ſo they are proper promiſes. For a promiſe may bee made to a *Corporation*; and there is nothing more uſuall then ſuch promiſes in Scripture made to the whole Church, ſo as to bee fulfilled to particulars included in that Corporation, according to Gods owne will and pleaſure. Such is the promiſe of *continuation of Goſpel-miniſtery and ordinances, and Chriſts preſence in them to the worlds End*, Mat. 28. 19, 20. and ſuch is the promiſe of preſerving the Church againſt the *gates of Hell*, and many others. Which promiſes are fulfilled, and ſhall bee to Mat. 16. 18.

the whole church in ſome or other parts of it, to the worlds end; and that according to the rule of Gods ſecret decree only. Now although no particular Church or miniſtry can challenge God upon theſe promiſes, under any peculiar claime, yet (God having not declared his ſecret purpoſe to performe them to this, and not to that particular miniſtry or ſociety) they may all plead them, as branches of that body to which they are made; yet ſo, as to leave him to his liberty, to do as hee pleaſeth according to his ſecret determination. So, (with ſubmiſſion to better judgments) do I conceive thoſe *promiſes of initial grace*, to bee made to the *whole body* of the Church; and my reaſon is, becauſe I find them, ſo drawne up, without any particular deſcription of ſuch and ſuch perſons in the Church. Nay I find the body of the Church mentioned in divers (if not all) thoſe promiſes. *I will circumciſe thy heart, and the heart of thy ſeed*, &c. Deut. 30. 6. *Iſrael*, and the *ſeed of Iſrael*, were termes then commenſurate to the whole viſible Church of God. So, *This is the Covenant that I will make with the houſe of Iſrael, I will put my lawes into their mind*, &c. Jer 31. 33. Heb. 8. 10. So *I will give you a new heart* &c. and *I will put my Spirit within you*, and *yee ſhall dwell in the land that I gave to your Fathers*: ſo that the promiſe is made to the whole *Nationall Church* of the Jewes, as ſuch. Now the Apoſtle telling us that the *partition wall is broken downe*, and wee are *coheyres with them*, Epheſ. 3. 6 and Chriſtian Jewes and Gentiles being now become one Catholick Church; theſe pro-

promiſes extend to the Gentile-Church in the ſame latitude; and are accordingly pleadable by the *whole Church* now, as then, for its viſible Members, and by thoſe members for *themſelves* in particular, as parts of the whole.

And therefore, you ſee a particular Chriſtian need not bee driven to plead *Election*, for the performance of theſe promiſes to himſelf or his child, but only the Covenant of grace, as made with the Church viſible for either, upon the account of memberſhip therein. Nor need hee plead any *perſonalt Qualification*, for this only *relative qualification* is ſufficient without any *perſonall* one whether *gracious*, or *common*, to bring him ſo farre within the reach of thoſe promiſes, as to afford him a good plea for a ſhare in them, for himſelf or his.

Yea, upon the ſame account, may hee ground his plea upon the very *purchaſe of Chriſt*, without either ſuppoſing *that Chriſt dyed to purchaſe grace for all*; or a *revelation*, that *Chriſt purchaſed it for him in particular*. For, however Chriſt knew whom hee had choſen, and had their names engraven upon his heart when hee ſuffered, ſo that none can *eventualy* obtaine any ſaving fruit of his death, but thoſe ſo intended by him; yet, ſeeing Chriſts church viſible upon earth, is the firſt ſubject of all promiſes, and declarations concerning the benefits of his purchaſe; and particularly concerning this part of his purchaſe, *ſanctification*, as hath beene before ſhewed) every particular member may plead in the name of Chriſt for the grace ſo promiſed, taking it as granted, that there is no legall obſtruction againſt him, more then another in the ſame capacity.

And thus you ſee, I have in a few words removed the difficultyes which obſtructed my paſſage. What hinders now, but that I ſhould diſmiſſe you with ſome applicatory notes upon the whole matter to render it further uſefull to you?

After. Some things more I have yet to ſay to you, ere I can fairely diſmiſſe you to that part of the taske you have impoſed upon your ſelfe, for my farther advantage: but I ſuppoſe they will not need to hold you ſo long as may render, either you or mee over-likely to bethink the time ſpent upon them, though I as much long, to bee, as you can, to make mee partaker of the applicatory cloſe you intend. Wherefore firſt, I intreate you to helpe mee to make uſe of the doctrine of the obſignation of promiſes of the firſt grace in Infant-Baptiſme.

Pœdo. The uſe is eaſily deducible from the premiſes. And it is this, that if the doctrine bee true, a godly parent for his child, and ſuch a child (coming to capacity of underſtanding) for himſelfe, may plead for ſanctifying grace with more aſſurance; having the promiſes in which it is exhibited, ſealed to him as a church-member in his infant-Baptiſme.

After. Next, *Sir*, I crave leave to mind you, that you are yet in my debt for a *ſecond ranke of motives* furthering converſion from the conſideration of Infant-Baptiſme, viz. ſuch as are *ſuggeſted from* the after conſideration thereof, at yeares of diſcretion.

Pœdo. Indeed, I had almoſt forgotten that head, till you minded mee of it: and therefore I thank you for your ſeaſonable intimation. You have heard

heard what is *ſuppoſed in* Infant-Baptiſme, that may afford meditations tending to converſion. Other converting conſiderations there are which may bee no leſſe effectually drawne from ſome things relating to Infant-Baptiſme, and its Covenant, though not alike *intrinſecall* to its very nature, and eſſence, as the former. And thoſe are. II.

1. A conſideration of the mercyes vouchſaved through Infant-Baptiſme, and by vertue of its Covenant.

2. A conſideration of the engagement entered into by Infant-Baptiſme on our parts.

The conſideration of the mercyes vouchſafed through Infant-Baptiſme and its Covenant, which amount to a very great reckoning, the totall ſumme whereof (in a word) is caſt up in this, the ſolemne admiſſion into the number of viſible Church-members, and enſtating in all the priviledges of that memberſhip; will much enhance the value of them, and further the influence of them, in order to converſion; if you take in to aggravate them this grand circumſtance, That therein there was a gracious act of anticipating or preventing mercy. *Preventing mercy*, hath alwayes by Gods people, beene looked upon, as a mercy of largeſt dimenſions. When God is before-hand with a perſon, in ſhewing kindneſſe, hee diſplayes the banner of free-grace all abroad; in ſo much as there can bee no pretenſion of any thing on their part to obſcure it in any meaſure, but what comes too late to ſtand in competition with it.

Now in the mercy vouchſafed through Infant-Bap-

Baptiſme, and its Covenant, there is a double prevention or anticipation on Gods part.

1. Hee prevents whatever good can bee ſuppoſed to proceed from us, to render him our debtour; ſo that that Queſtion takes unavoydable hold of us for conviction, *Who hath firſt given to him?* Rom. 11. 35.

2. Hee prevents a great deale of evill, wee might, had not hee taken ſuch early hold of us, have fallen into.

1. As the mercy vouchſafed in Infant-Baptiſme and its Covenant, *prevents any good* that can proceed from us, it may conduce to converſion, by ſome ſuch meditations as theſe.

Alas! what a diſingenuous heart have I, to bolt the doore againſt mercy; againſt mercy courting mee, and beſeeching mee to bee happy, and that before I could ſo much as apprehend my ſelfe ſo miſerable, as to ſtand in need of mercy, and therefore before I could make the leaſt motion towards mine owne happineſſe! How did infinite mercy wooe mee in my cradle, that it might bee ſure to bee before hand with any merit, and ſo oblige mee the more to entertaine its ſuite, from the freeneſſe of that love that fixed upon mee when I had nothing lovely! wooed mee, (ſaid I?) *nay, marryed mee then* (ſacramentally) *and tooke all the Church for witneſſes of it; and wooed mee ever ſince, for my conſent to compleate the nuptialls, by a voluntary ſurrender of my ſelfe, to its conjugall embraces. And how diſ-ingenuous, & unkind is it in mee, to go about to annull the match, by an obſtinate refuſall! Had the diſadvantage of this early*

early contract beene on my part; had I beene entituled to any ſuch eſtate, as might have made mee a conſiderable prize, and the party laying claime to mee, capable of being raiſed upon my ruines; I might with ſome colour of reaſon now plead a non eſt factum, *and pronounce it* a nullity, *becauſe done without mutuall conſent. But conſidering what a poore forlorne creature I was, that had neither beauty, nor portion, nor any poſſibility of either, but what hee alone gave mee, who then made himſelfe mine, that hee might by ſo royall and generous a love, the more to oblige me to bee his; I can never anſwer it to reaſon, or Conſcience, and (which is more) to that gracious Majeſty with whom I have to do, in this weighty affayre; if I do not with admiration, and thankfulneſſe proſtrate my ſelfe at his feete, and cry out,* [Here, Lord, receive the ſurrender of that heart, that hath held out too long a ſiege againſt the batteryes of ſuch infinite love, and unſpeakable mercy. Pardon my obſtinacyes, and heale my infirmityes, and cover my deformities, and make mee all that which may make mee meete for thy company, and embraces.]

2. As the mercy vouchſafed in Infant-baptiſme and its Covenant, *prevents a great deale of evill* which wee might have fallen into; ſo the after conſideration of it, may conduce to ſome perſons converſion by ſome ſuch apprehenſions as theſe. *Ah, Lord! How many thouſands are there in the world, whoſe very cradles ſtand upon the brinke of Hell! And ſo did mine too, amongſt others, when the very guilt, and pollution of my nativity, rendered mee alike obnoxious to eternall*

fire

fire with others; but that thou graciously didst remove it from that dangerous standing, and set it in the confines of thy Kingdome of grace and glory. At that time didst thou lay claime to mee, & write upon my cradle, Thou art mine. *Ah Lord, how many times hath Satan looked enviously and maliciously upon mee, since that day; when yet hee dared do no more, because I was thine! How many desperate dangers have I escaped, wherein death threatned mee, and hell gaped for mee, merely because I was thine! Since I came to yeares of election, (though I have beene too bad at best, yet) how much worse had I beene, had I not beene thine? Certainly, there is something peculiar in common mercyes and deliverances, for which I ought to acknowledge my selfe obliged to thee, who, as thou hast beene in Covenant with mee from my Mothers brests, so hast thou (no question) beene mindfull of that Covenant, in the dispensations of thy providence towards mee. And therefore it concernes mee to bee mindfull of my duty, to become thine graciously, by an actuall surrender of my selfe to thee, who hast made mee thine by a sacramentall covenant, and since that, layd out so many gracious providences upon mee, in pursuance thereof.*

After. But *Sir*, are not thousands of baptized infants taken off providentially, from the land of the living, before they come to considering yeares? And are not divers persons baptized in Infancy left to a very great height of sin, and obstinacy? So that it seemes, the ground of this converting consideration is not layd in Infant-Baptisme or the Covenant sealed therein, for then

then it would be common to all ſo baptized; but wee ſee plainely the contrary; that abundance of them, are not capable of ſuch conſiderations as theſe, as not having experience of theſe mercyes; and ſome are, that are not in Covenant nor baptized, as Heathens children. How then impute you theſe mercyes to the Covenant and Infant Baptiſm?

Pædo. I anſwer you, to both theſe objections, & to the laſt, *Firſt*. All providentiall mercyes to the viſible Church, and its members, as ſuch, are common Covenant-mercyes: thence wee find the Covenant pleaded, in relation to providentiall deliverances, on the behalfe of the whole viſible body of the Church, *Pſal.* 74. 20. and God when hee beſtowes ſuch mercyes upon ſuch a people, is ſaid to *keep and remember*; and when hee doth not, to *breake his Covenant*, Deut. 7. 12, 13. &c. and Exod. 6. 5. and Zech. 11. 10. &c. By conſequence therefore, every member of that viſible body, (and among theſe (by our principles) are Infants born, and baptized within the Church) may looke upon every providential mercy as a Covenant-mercy, though of a common nature, *id eſt*, ſuch as is beſtowed in common upon Covenanted Church-members, as ſuch, without any ſpeciall conſideration of election, or faith, or any other diſtinguiſhing character differencing one from another. And ſurely, the patience and *goodneſſe of God*, if meerely providentiall, *ſhould lead to repentance*, Rom 2. 4. much more, if fœderall. So that thoſe providences which are common both to Heathens, and Chriſtians in profeſſion, from Infancy, will yet aggravate

aggravate the impenitency, and obſtinacy of Chriſtians beyond Heathens, becauſe, though [*as providences*] they bee common to men, as men; yet [*as Covenant-providences*] they are common only to thoſe that are within the pale of the viſible church; and ſo are (give mee leave to ſay,) common within a certaine pale or incloſure.

Secondly, Whereas you ſay, that it ſeemes theſe mercyes here conſidered, are not mercyes derived from the Infant-Covenant, becauſe many ſuch Infants as are viſibly in Covenant, and baptized, partake not of them, ſome through præmature death, others otherwiſe. I anſwer, It doth not follow that they are not Covenant-mercyes, to thoſe that enjoy them, becauſe they are not vouchſafed to all in Covenant. For Gods Covenant doth not engage him to beſtow the ſame mercyes upon all Covenanters, no not in temporals. Every Covenanter during his ſtanding within the Covenant. hath ſome mercyes or other flowing to him through it. And I am ſure whatever thoſe mercyes are, they are to be made uſe of as *cords of love* to lead thoſe that enjoy them to repentance. My drift is only to ſhew, that what-ever deliverances providence vouchſafes a perſon in Covenant with God from Infancy, are imputable to that Covenant as the ſpring of them, by a ſpirit piouſly diſpoſed to improve them; and as I have inſtanced in ſome ſuiting ſome ſuch perſons, you or any other may enlarge the ſame conſideration to more, as any different experiences of Gods mercy in any ſort whatſoever, occurre to them in their owne

owne obſervation. But an Anabaptiſt by his principles cannot looke upon any ſuch mercyes vouchſafed in infancy, or before actuall faith, under a Covenant conſideration, in any ſenſe; and therefore cannot improve them otherwiſe, then as meere providences.

After. I hope *Sir*, you will favourably indulge mee a liberty of pondering what you herein ſay, as you have done in other particulars before. For indeed I am by experience taught to bee ſhye of giving in a ſuddaine aſſent even to that, againſt which (for the preſent) I have nothing to object; and I am aſſured you will loſe nothing in the upſhot and iſſue of your endeavours, by a conſidering, and therefore ſlow, diſciple. For what you may want of encouragement, by the ſpeedineſſe of his through conviction, I am perſwaded, in the Iſſue you will reap in the firmineſſe and conſtancy of his continuance therein. Principles and opinions ſuddainly taken up, are too often as ſuddanily layd downe againe. Wherefore I ſhall lay this aſide for ſecond thoughts, and intreate you to proceed to your ſecond head of conſiderations ſuggeſted from Infant Baptiſme and its Covenant conducing to converſion; viz. ſuch as emerge from the engagement entered into thereby, on our parts.

Pœdo. The favour you deſire, neighbour, is ſuch, as had need in this argument, to bee mutuall. For I my ſelfe am ſenſible, how much *ſecond thoughts* in matters of Eſſay, (as my diſcourſe concerning this ſubject is) may better ones *firſt apprehenſions*. Something ſurely there is in theſe

parti-

particulars, which possibly, I may not have the felicity to expresse so well, as others might, at the first conception of them: and therefore I must also reserve to my selfe a liberty of bettering mine owne notions, or expressions, as upon a deliberate review I shall see cause. But (to draw towards a conclusion of this subject, in the answer of your last proposall) you are to know that the restipulation, or mutuall engagement, that Baptisme layes upon us, is not lesse (on our part) valid, because of its Infant administration, as possibly to some it may seeme to bee. And therefore if Baptismall obligations at any age oblige us to conversion they do so no lesse at Infant-Age: So that here I shall need only to do these two things farther.

1. To shew that our engagement to bee the Lords, sealed on our parts in Baptisme, is never the lesse because that Baptisme was administred in Infancy.

2. To illustrate, and cleare up to you the manner how our Infant-engagement to God derives such considerations as promote conversion.

Pag. 53. 54. For the first of these, I have given a short hint tending thereto, in my former booke, which I shall now enlarge in a few words. You may therefore understand, that there is a twofold engagement, a *virtuall* engagement, and a *formall* or *expresse* engagement. Then are wee *formally* engaged, when in expresse termes, wee take upon us any obligation; as when a man subscribes his owne hand, and sets his owne seale to a deed or bond; this the Law calls, *a mans owne deed.*

A vir-

A *vertuall* engagement, is when I am legally understood to be engaged, though in mine own person I promise nothing, subscribe not, seal not. And such an engagement, is that, which binds a mans *heyres, executors, administrators, and assignes* in a bond or deed. The conditions of that bond or deed, are in law requirable at their hands, as if they were by their own personall act undertaken. And the reason of it is this; Those to whom by mee, such a benefit is derived, are supposed in equity to bee equally concerned with mee in the burthen that it carryes with it. The title, which by me such persons claym, *transit cum onere*, as Lawyers say, passeth to them with all incumbrances. So that, there is no way, for my heyre or executor to discharge himselfe of my debts, but by renouncing those incomes, and emoluments upon which the debts are chargeable. To bring the discourse home to the present case. A godly parent or Ancestour, claimes God, as *his God*, and the *God of his seed*, and engageth for him and them, that *hee and his household will serve the Lord*. In testimony whereof hee presents his Issue to baptisme, and claims the ratification of that Covenant by solemne Act on Gods part in the face of the Church, as in *open Court*; and withall, subscribes, and seales a counterpart on his owne behalfe and the behalfe of his seed; so that the bond is mutuall. *I will bee thy God and the God of thy seede*, saith God on his part. [*Know all men by these presents, that I the great God of heaven and earth doe stand bound to such or such a professed beleever, and to his heires, and children from him descending; for the performance of all*

Articles contained in a great Charter or Deed or gift hereunto annexed, called the Covenant of grace &c.] And a believer on his part binds himselfe and his seede to God againe thus. [*Bee it knowne to all men by these presents, that* I N. *do hereby oblige my selfe and my heires, and posterity from mee discending, to the great God of heaven and earth in all the duty required of all true Christians in the said deed, and charter aforesaid*, &c.] This on both parts (as to the substance of it) is solemnely done when a Christian parent presents his child to Baptisme. Such a child now being thus related to God and God to him, if hee bee by these mutuall conveighances betweene God and his parents *stated* in the *promises*, and enjoy the benefits of the Covenant, as hee doth many wayes (upon our principles before supposed) surely must needs bee as firmely obliged to the duty in them specified; and can no way discharge himselfe, except by an expresse renunciation of that God and Covenant, which hee is thus virtually obliged unto; which yet it is supposed no man, except of desperately forlorne principles will do, seeing hee cannot possibly make a better bargaine for himselfe then his parents have made for him. Nay, a considering child of our principles, when hee comes to age, and considers what a good God hee had, that would accept of him into a Covenant relation so early; and what kind parents hee had, that tooke care to provide so well for him in his very Infancy, as to tender him to that God; will thinke himselfe from a principle of ingenuity and thankfulnesse, bound in Conscience to renew that

that Covenant in his owne perſon, with all poſſible ſpeed and ſeriouſneſſe. And this leads mee to the *ſecond* thing promiſed you upon this head, to ſhew you, *how the obligation enterd into virtually by us in Infant-Baptiſme yields conſideration furthering converſion.*

I have learned, *Sir*, in this ſhort diſcourſe, ſomething more of the reaſonableneſſe of Infant-Baptiſme then before; wherein alſo, I ſee the uſe of that ſolemne ſponſion required of parents, (or other neare relations, in caſe they bee diſabled) by your ſelfe and other miniſters, in order thereunto: and therefore I hope, I ſhall undertake it the more ſeriouſly, when-ever I preſent a child of mine to that ordinance hereafter. I pray you, *Sir*, perfect your intendment, that I may alſo thence learne how to lay home to the Conſciences of my children their baptiſmall Engagement for converſion. *After.*

I have in a great meaſure prevented my ſelfe in this already, by ſhewing you, the equity of that obligation which Infant-Baptiſme layes upon us; unto which if you adde the conſideration of the ſlowneſſe and backwardneſſe moſt perſons are guilty of, in anſwering this obligation; you may thence draw theſe moving conſiderations. *What?* my ſoule, *is it not time yet to knock off from the ſervice of the Devill, and thy baſe luſts? Surely, thou belongeſt to another, and better Maſter, whoſe ſervice thy Chriſtian parents dedicated thee unto from thy Cradle, in whoſe family thou haſt beene educated, and maintained, and whoſe livery thou haſt worne ever ſince. It cannot bee but that by this time hee expects thou* *Pædo.*

shouldest acknowledge him, and owne thy relation to him, or in plaine and downeright termes renounnce it altogether. Seest thou not in his laying hands upon thee so soone, that hee likes to bee owned betimes? Surely hee apprehended thee betime, to let thee know that hee loves young sacrifices best. Hee accounts it a great favour, that hee accepted of thy name into his roll so early, and hee cannot therefore but charge it upon thee, as a great piece of ingratitude, that thou who hast thus long eaten of his bread when thou wast able to doe him no service, shouldest as soone as thou cameſt to any yeares of choyce, and serviceablenesse, lift up thy heele against him. Psal. 31. 9. If thou couldst find thee a better master, yet surely, thy præengagement is to him, made in thy name by them, whose property in thee at that time was unquestionable, and whose love to thee was inestimable; and thou oughtest not since thou becamest thine owne man, to have dealt so disingenuously with him, as to continue in his family, and weare his cloth, and yet doe anothers worke for so many yeares as thou hast done. If thou hadst seene cause to have revoked that early Indenture by which thy parents bound thee to his service, why didst thou not expreſsely, and solemnely renounce the name, as well as the thing; Christianity, as well as Christ, the family and livery, as well as the Master? What hast thou, but that Infant-Covenant, to entitle thee to the Church and its priviledges? Thou that wilt not renounce thy Christendome (as thou calleſt it) in point of priviledges, and hopes, with what shew of reason canst thou renounce it thus

long

long in point of Duty, and service? Hath not God the counterpart of that Indenture, by which thou claimest? and dost thou thinke hee will owne that Covenant to bee obliging to him, which thou casteſt behind thy back, and thinkeſt, or (at leaſt) liveſt as if thou thoughteſt, thy ſelfe diſcharged from? Eyther therefore renounce thy Infant-Covenant as null, and make thy ſelfe a profeſſed Heathen, and then when thou art a freeman, take thine owne choyce, make a *Covenant* with death, and an agreement with Hell *to all intents and purpoſes, for* wages, *as well as* worke; *or elſe ſtand to it, and owne thy ſelfe a reall Chriſtian, by thy owne free conſent, for* worke, *as well as* wages. *Do not halt thus betweene two Maſters. If God bee thy Maſter, follow him; If the Divell bee thy Maſter follow him; but not in Gods name, nor Gods livery. 'Tis high time thou ſhouldeſt reſolve upon what thou wilt betake thy ſelfe to. God hath wayted long enough, and too long, from thy cradle to this very day, and yet thou playeſt, faſt and looſe with him. Sometimes thou art a Chriſtian, becauſe thou dareſt not dye or appeare in judgment, with any other name; and yet thou haſt no more of Chriſtianity, then was beſtowed upon thee at the Font, when thou waſt made ſo, by the tender of thy parens, and upon their undertaking. Daſt thou thinke (how farre ſoever that Covenant might have avayled thee to ſalvation, hadſt thou dyed under an actuall incapacity of confirming it by thine owne conſent) that God will account thee an infant ſtill, and ſave thee upon the ſame termes? No, no, thou muſt now renew that Co-*

venant, and renouncing all other Lords, that have had, since that time, dominion over thee, thou must become his by a voluntary resignation of thy selfe unto him, and his reasonable service; and then thy Christianity so long since received, will bee a strengthening to thy faith, a quickning to thy love, and thankfulnesse; and thou wilt find many wayes the fruit and advantage of so long a relation to so good a master; which otherwise will but tend to the aggravation of thy sin here, and thy hell hereafter.

Much more might bee added upon this subject, but that I am very willing to leave you something to do at home, which should I here say all that can bee said, you would bee prevented of. And therefore I shall (except your dissatisfactions call my meditations into some fresh subject) very willingly draw towards an end of this discourse, which hath growne so much under our hands, that I doubt the length of it, may a little rebate that edge, which a shorter entertainment might possibly have left keener upon your appetite.

After. Indeed *Sir*, I cannot excuse my selfe from the common infirmity of humane nature (as now it goes) of being apt to bethinke a few minutes spent in holy employments, more then many hours spent in vanityes, and follyes. But, (whether the unusualnesse, variety, or usefulnesse of the argument, or mine owne sensible improvement which I find I have made thereby; or the desire I had to get as much furniture as I could to silence opposers, and benefit those of mine owne family by learning first my selfe, and then teaching

teaching them the uſe of ſo profitable an ordinance; bee the cauſe, I know not) this I can ſafely ſay, I have had as little cauſe to complaine of a tentation to wearyneſſe during this conference, as ever I found in any thing of that nature. And to ſhew that the edge of my appetite is not yet dulled with this large entertainement, I will make bold to call for a diſh that you promiſed to make mee partaker of for a cloſe of the banquet, and I believe have not forgotten, and that is the applicatory notes upon the whole ſubject, which a while ſince I deſired ſhould bee ſet aſide, till now.

Pæd. Thus then, *neighbour*, (to ſhut up the whole matter) you ſee how much advantage many wayes, may bee made of this contemned Ordinance of Infant-Baptiſme. And therefore (upon the whole) take theſe cloſing animadverſions.

[1] That there is a very *profane ſpirit* fomented in this nation under the wings of Anabaptiſme. For how can it bee other then ſuch, which endeavours to extirpate ſo conſiderable a meanes for the advance of converſion, and ſanctification, as you have ſeene Infant-Baptiſme to bee? May wee not juſtly impute all thoſe ſad miſcarriages (even in point of morality, and common honeſty) which in the former and preſent Ages, Anabaptiſme hath broken forth into, to this very cauſe; that ſuch perſons weakening that hold which God and they mutually had of each other, have ſate the looſer from him ever ſince; and ſo expoſed themſelves the more to Tentations, and provoked him to withdraw that aſſiſtance,

ſtance, which might have ſupported them to encounter them? For this is a conſequence ordinarily following upon the neglect or contempt of any ordinance of God: conſtant experience ſhewing, that as it is not in vaine to draw nigh to him in his owne appointed meanes, (ſeeme they never ſo abſurd or irrationall to our corrupt reaſons:) ſo it is not ſafe, to depart from him in any one of them, ſeeing it is a provoking preſumption to expect God will meete us in by-wayes of our owne, when wee refuſe to go out to meete him in the publique and rode-wayes, which hee hath appointed.

[2.] That it is no ſmall advantage that Satan gets by our corrupt reaſonings againſt divine Inſtitutions; ſeeing thereby hee cuts us off from all that profit and advantage which (whiles wee diſpute) wee might husband them unto. Certaine it is, in this particular ordinance, (and might by a ſerious ſpirit bee found in divers others) that *diſputes and conteſts are barren things*: the pious and conſide. ing practiſer goes away with the benefit, whiles the curious Queſtioniſt is enquiring with Nicodemus, *how can theſe things bee?* ſuppoſe wee therefore, in this caſe, that hee that conſcienciouſly diſputes the right of Infants to Baptiſme, comes off with the ſame ſatisfaction at laſt, which others, that make it no matter of diſpute at all, enjoy all the while; yet hee muſt needs after all his reaſonings confeſſe, that hee hath ſuffered the diſadvantage of the loſſe of ſo much time for improvement, as hee hath ſpent in the controverſie.

[3.] That

[3.] That the cauſe of Infant baptiſme hath in this reſpect, loſt many of its adherents, becauſe no conſiderable paines hath beene taken heretofore by Miniſters to informe, and by Chriſtians to ſtudy the way of improving it. Surely, had thoſe that are now fallen off from this cauſe, to the adverſe party, beene well diſciplined herein, and accordingly found the experience of the advantages of Infant Baptiſme before-mentioned, they would not have beene ſo eaſily perſwaded to have ſubmitted it to an ambiguous diſpute. And wee may hence by experience learne how to preſerve our ſelves, and thoſe under our charge, who (as yet) are unſcrupled in the ordinance, from a temptation of ſcrupling it; *to wit*, by ſhewing them what uſe to make of it: in order whereunto, I judge it were not amiſſe to have ſome ſhort Catechiſme drawne up for parents, and maſters, to teach their children and ſervants, to that effect. And hereunto, I intend (God willing) to offer my help (according to my ſmall proportion of abilityes) in an Eſſay of that kind, hoping it may not bee altogether unwelcome to ſerious Chriſtians, nor unprofitable, at leaſt, till ſuch while as an abler hand ſhall give them a better.

[4.] That parents who preſent their children to this Ordinance ſhould ſpecially eye the profit of it to thoſe whom they tender to God that way. Which if they do, they will ſee reaſon,

1. To labour to affect their owne *hearts* in that action, with ſutable diſpoſitions thereunto.

2. To

2. To manage it in such a *way* as may render it most usefull.

1. The *hearts* of parents in that action should bee affected,

1. *With an high and thankfull esteeme of Gods rich mercy to them, and their families, above others*; that hee honours them so farre as to make their issue the nursery of the Church visible: that (like *honour* given by *patent*,) Christianity through a Covenant of grace descends in their line, and becomes (in a sort) hereditary. That such an inheritance as the Covenant of grace with all its mercyes, and promises, and priviledges should bee so farre made their Issues peculiar portion, as to bee pleadable in their names as soone as they have a being. That they have such a ground and footing of prayer for them, joy in them, and hope of them, whether they live or dye, as I have before shewen you at large.

2. *With a serious and sollicitous inquisitivenesse into their owne Covenant-relation to God, and covenant walking with him*: so as to bee able to plead a saving interest in it for *themselves*, that so, they may bee furnished with a more lively and vigorous faith to urge it for their posterity: to find out, what occations or advantages have beene given to God, eyther by their owne or their forefathers sinnes, to infringe that plea; and so repent for them, and renew that Covenant againe, *toties quoties*, as often as they become parents, with particular respect to such and such children. For although a Church-interest in the Covenant of grace (a visible church-

church-membership I meane) in the parent, (although there bee no more) ſufficiently entitles the child to that Covenant, ſo farre as hee him-ſelfe is related to it; and ſo, bee ſufficient ground for his baptiſme: yet it is only the godly parent that can plead it in faith for his child, and that ſo farre, as hee can hope or believe his owne ſpirituall and ſaving Intereſt therein, and takes courſe that every breach bee made up that may any way weaken his claime.

3. (From hence) *with a great meaſure of faith and confidence*, to the expecting of thoſe Covenant mercyes, which God therein promiſeth, and Baptiſme ſeales to his child, to bee effectually powred out upon him in Gods time and way: laying the mouth of faith to that full breſt, the grand Charter of believers, [*I will bee thy God, and the God of thy ſeed after thee*] perpetually ſucking, in relation to the preſent adminiſtration, the *ſincere milke* of that vaſt, bound-leſſe, endleſſe, endleſſe clauſe of entayle [*thy ſeed*, (how many ſoever) *after thee*, (for how many Ages ſoever) *in their generations.*] Surely, ſurely, very few parents bring a faith to their childrens baptiſme, large enough for this promiſe. If they did, who knowes at how vaſt a diſtance for future generations, it might come in remembrance before God; ſo that the child, (give mee leave to ſpeake a word that, though it looke like an Hyperboſe, yet to a man that ſeriouſly ſtudies that promiſe, is none) the child (I ſay) whoſe great-great grandfather is yet unborne (if, at leaſt, the world laſt ſo many generations) may bee the better for it, though pledead

ded at so great a distance of time beforehand.

4. (Hence also in the last place) *with abundance of joy and comfort*; looking upon that day, as the *day* of *their* childrens *Espousalls* to Jesus Christ; and by consequence, a day that should bee more joyfull to a godly parent, then, the day of their marriage to the best earthly Matches that possibly can bee desired. If a parent should live to see all his children well married; hee would say, and well hee might (as to the outward condition of his posterity) what an happy man am I that have lived long enough, to see all my children so well disposed of! But I tell all parents that feare God; that the days in which their children are baptized, are farre joyfuller dayes, then the dayes of their marriage (if it might so come to passe) to so many of the most potent and mighty Princes in the world: and thou that hast seene all thy children baptized, hast lived long enough to see them 10000 times better bestowed. Thou hast espoused then to Christ, and hee hath made them a jointure beyond the abilities of all the Monarchs of the world; and therefore write downe the dayes of your childrens Baptisme, as their *Wedding-dayes*, and as often as you have occasion to remember them, remember it is your duty to rejoyce in the Lord, and blesse him upon that account.

II. They should manage it in such a way, as may render it most usefull: *id est*, in the most serious, and solemne way that possibly can bee. For my part, I looke upon it, as too great an undervaluing of an ordinance of so great importance,

rance, to huddle it up in such a *private way* as is the custome now to do. Surely, if any opportunity, be more publick then other, that were the fitteſt of all to bee taken for this uſe, eſpecially at ſuch a juncture of time as this.

Partly, that by the *prayers of many*, the incomes of the Ordinance may be the more plentifull. So that if a Godly man could preſent his child to God in this way before a *generall aſſembly* of all the ſaints over the world, it would bee a thing of leſſe *pompe* then *profit* ſo to do, ſeeing the more of Gods people agree in any requeſt, the more likely (according to the proportion implyed in the promiſe *Matth.* 18. 19.) is it to ſucceede.

Partly, for the more *ſolemne ratification* of that *engagement* which a parent then undertakes on the behalfe of his child The more witneſſes there are to the dedication of his child to God, the more conſcience of not-fayling afterwards in his education, will any ſerious man thinke himſelfe obliged to make, leſt in the mouths of ſo many witneſſes his neglect ſhould bee one day ſadly evidenced againſt him.

And *partly*, becauſe the *ſcorne* that is by divers perſons publickly caſt upon this ordinance, ſeemes to call for a *Publick Profeſſion* at the hands of thoſe who yet remaine faſt-friends thereunto. How great an advantage do wee afford the adverſaries, whiles wee give them too much appearing ground to inſult, that they have hiſſed our orthodox principles ſo farre out of countenance, that very few owne them in a publick practiſe? Surely, wee can never owne

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any truth publiquely in a better ſeaſon, then when it is moſt in diſgrace. At ſuch a time to appeare on its ſide, argues a ſincere love to it, becauſe, it ſhewes a ſpirit ready to *ſuffer with it*, as well as to *reigne with it*. In a word; ſhall the adverſaries of this Doctrine (as in divers places they do) creepe out of darkeneſſe, and private corners, and (not bluſhing at the nakedneſſe either of their perſons or opinions) dip their proſelytes at noone-day, and in the open rivers? and ſhall wee that do nothing unbecoming the day, and all the ſpectators in the world, creep into corners? No, let us not ſeeke corners to baptize our Infants in whiles wee *need not*, leſt God juſtly permit the Enemies of the Truth to prevaile ſo farre, as to force us into them, when wee *would not*.

5. That it cannot but bee very much prejudiciall in reference to all the advantages before-mentioned to accrew from Infant-Baptiſme, and the grounds of it, to ſet narrower limits to that adminiſtration, then the Churches of Chriſt have uſed to do in former times, or then the grounds, and foundations upon which it is bottomed, will allow. For thereby (ſhould ſuch reſtriction, univerſally obtaine) abundance of perſons would unjuſtly bee totally deprived of thoſe advantages, by being excluded from the ordinance, at leaſt under that circumſtance of adminiſtration whence they emerge. I know it is a matter much diſputed by godly and learned men, who are upon the ſame principles ſatisfied in the point of Infant-Baptiſme, *Whether onely thoſe Infants whoſe immediate parents* (or one

one of them at least) *are visibly Godly*, (to which others adde more, *and actually joyned to some Church of Christ*) *are to bee baptized?* or *all Infants, whatsoever, borne of those that are outward professors, though visibly ungodly?* To which I shall not say much, because I desire not to bee a man of strife. Onely, I desire it may bee considered,

1. How those that hold a Covenant-Interest to the Children of Christians, from *Abrahams charter*, (as all of Pœdobaptists principles do,) will disengage themselves from allowing its full latitude in this particular. If God when hee renewed it by Christ, and enlarged it to Gentiles as well as Jewes, did pare it, and contract it, so as to exclude a great part of those whom it did formerly include, it will bee necessary that it appeare under some authentick record of the New Testament, which yet to mee appears not, and if it do not for the future, I suppose these Queries may bee worthy consideration.

2. 1. Whether a Jewes or Proselytes child (supposing the immediate parent to have taken up the profession of Christianity, and thereupon to have beene baptized in the *primitive times*, upon that profession, and afterwards to have broken out, and become visibly ungodly) should or might have beene baptized, or no? If so, the cause is yielded: If *not*, I farther enquire, Whether, had hee so broken out whiles hee was yet a *Jew*, or Proselyte to that Church, whether his child had beene capable of circumcision or no? If so, then I cannot see but (according to Pœdobaptists principles, that owne the same-

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neſſe of the Covenant that is ſealed by circumciſion and baptiſme) his right to Baptiſme will bee thence undeniably concluded alſo: If *not*, ſhew mee one Scripture-rule or example for ſuch an excluſion of the child from circumciſion upon the account of the viſible ungodlineſſe of the immediate Parents.

Q. 2. Whether, ſuppoſing both the *immediate parents* bee viſibly ungodly, a godly *Grandfather* or *Grand-mother* yet living, may claime this priviledge for their *grand-child*, or no? If ſo, then it is granted, that the immediate parents viſible ungodlyneſſe is no ſuch unremovable barre to the childs baptiſme: If *not*, I know not (as was before ſaid) how we can hold Infant-membership from *Abrahams charter*, which extends the Covenant upon which it is founded, to his *ſeed in their generations*, Gen. 17. 7. without holding it in the ſame extent.

Q. 3. Whether a godly child deſcending from the loynes of immediate ungodly parents, (ſuppoſe Hezekiah, or the like) when hee comes to yeares, may not plead the Covenant of his godly Anceſtours, upon the account of the promiſe in the *ſecond commandement*? If hee *may not*, what pedigree is there in the world in which that promiſe of *ſhewing mercy to thouſands of generations of them that love God*, will not bee uſeleſſe once or oftener in every 4th or 5th deſcent? and if ſo, ſurely, in my judgment God would have inſerted ſome limitation or *proviſo*, to that purpoſe: If he *may*, I know not why the ſame promiſe ſhould not extend to give the church warrant enough to baptize him, whiles an Infant, which

yields

yields him a ground of faith at Age. If any ſay, that that interciſion or cutting off of the Covenant of Anceſtors, in the immediate parent, is reſtored againe upon his actuall beleeving; I anſwer, that perſonall faith in this caſe, ſuppoſeth the ground upon which it acts, it being, before it acts; faith doth not create promiſes, but lay hold on them already made. So that except the Anceſtors promiſe (notwithſtanding the pretended interciſion by the immediate parents) had ſtill continued in being, & pleadable by faith, the Poſterity could not take hold of it by faith, as is ſuppoſed.

Secondly I anſwer, that till actuall faith, though in the child of an immediate godly parent, his owne perſonall unregeneracy makes as great an interciſion in the Covenant deſcending from him, as to his uſe, (the pleading of it before God) as the ungodlyneſſe of an immediate parent doth in the Covenant of progenitors; for a child of an immediate godly parent, cannot (whiles unregenerate) pleade his Fathers Covenant, more then the child of an immediate ungodly parent, can the Covenant of pro-parents or predeceſſors; and yet this Covenant in the caſe of immediate parents, (if Godly) confeſſedly takes hold of the child, (though unregenerate) in point of *Church-membership*, even whiles it is interrupted in point of *Spirituall improvement and advantage*. It ſeems therefore that the ſame ſhould bee granted in the caſe of pro-parents or predeceſſors notwithſtanding the

like interruption. For faith in the child makes no otherwise a restauration of the immediate parents Covenant, then that of the remote parents; the right to both, (as farre as it depends upon actuall faith in the posterity) being the same. So that the suspending of the Covenant of pro-parents, till actuall faith in the grand-child, or great grand-child, gives the Anabaptist but too much ground to plead the like suspension of the Covenant of immediate parents till actuall faith in the immediate Issue.

2. Herein also it may bee considered how, or upon what account any person, once admitted a member of the Church visible, can bee denyed the privilege of a member, (except as farre as such a privilege requires personall and actuall dispositions to render him capable of present possession, which is the cause that divers such are not, though members, admitted to the Lords supper) except hee bee actually excommunicated? Now the privilege of having his children admitted to Baptisme doth not require any such personall actuall qualification in the parent, as the Lords supper doth. It is no where said, *Let the parent examine himselfe*, and so let his child be admitted to Baptism; or let him *be able to discern the Lords body*, &c. and so let him present his child to Baptism, nor any thing like it any where, in Scripture.

Nay even in case of excommunication of both the immediate parents, there is much said in most protestant Divines, that have studyed these cases, why the punishment of the parent should not bee extended to the child, seeing the

the offence being but perſonall, and the puniſhment but perſonall (for no Church excommunicates father and child) and that not totally deſtroying the perſons memberſhip; it ſeemes unequall that the parents perſonall crime and puniſhment ſhould prejudice the child in any ſort, much leſſe deprive him of that which hee is not cut off from, his Church-memberſhip.

I onely propound theſe things to your conſideration, by way of corollary from our preceding diſcourſe. If you deſire to ſee this Queſtion more fully ſtated (and I judge ſatisfactorily) I referre to Mr. *Daniell Cawdreyes Diatribe*, at the end of a diſpute betweene him, and Mr *Cotton*, and *Hooker*, called [*The inconſiſtency of the Independent way with Scripture, and it ſelfe.*] Mr. *Thomas Blakes Vindiciæ fœderis*, for divers ſheets toward the end: and the ſame Mr. *Blakes Covenant ſealed* Chap. 7. ſect. 8.

For my part, my intention is not to enter the liſts with any one, the world being too full of diſputes already. My maine deſigne in theſe diſcourſes, hath beene, to perſwade ſuch a latitude in the uſe of Infant baptiſme as may render the viſibility of Chriſtian profeſſion more large; and yet withall render the ſanctifyed uſe of it more common then it is, among thoſe, who for want of underſtanding it, and practiſing accordingly are rendred moſt obnoxious to tentations of Apoſtatizing from it. To both which ends, the Lord bleſſe it, to you and all whom it doth concerne: which I ſhall the more hope hee will, if you, and they joyne their prayers

with mine to that purpose.

After. And that *Sir*, as farre as I can contribute to so good a worke, you shall not want, by the help of divine assistance. Meane while I shall take the advantage of a little privacy to recollect what I have heard from you in this discourse: resolving (if I meete with any new difficultyes) you shall heare from mee againe, provided you give mee the same liberty which you have hithertо vouchsafed mee.

Pædo. God forbid, *Neighbour*, but my doors should bee alwayes open to such candid, and conscientious reasoners as you have shewne your selfe to bee. And therefore, I say no more at parting but, *The oftner the welcomer.*

FINIS.

A POSTSCRIPT *Of the* AUTHOR.

CHRISTIAN READER:

I Thought it needfull to advertiſe thee, that the entertainment the *former part of this dialogue* hath received from *ſober heads, & pious hearts*, (and ſome of them (as I am credibly informed) heretofore diſſenters in the Doctrine and practiſe therein pleaded) hath been ſomewhat beyond my expecta-

tion, ſo that I have been thereby (as well as by the deſire of my *Stationer*) encouraged to haſten this *Second Impreſſion* thereof. Notwithſtanding which, I delayed it the longer, that I might receive ſome private letters from ſome *reverend men* whoſe judgment I was willing to take along with mee, and whoſe aſſiſtance I much deſired to render it more compleate: and alſo, that I might ſee, whether (during that while of my delay) any thing would bee offered by any *diſſenter*, that would require my farther animadverſions thereupon. And I humbly thanke my learned and godly friends, to whom I made my applications, for the aſſiſtance which I have received from them, whether by way of concurrence with, or diſſent from mee; acknowledging that I am much obliged to them for their Chriſtian openneſſe and candour teſtified in thoſe intimations privately vouchſafed mee. And in teſtimony thereof, I have laboured, in this *ſecond part* (a great meaſure whereof hath been occaſioned by the hints ſuggeſted from them) to manifeſt no leſſe candour in the handling of thoſe particulars ſo intimated, whether in the points *agreed*, or *controverted* betweene us.

And I hope, if yet any of their judgments ſhall not jumpe with mine, eyther as to matter or language; that (nevertheleſſe) they will candidly accept of my endeavours, to ſatisfie them, in declaring the grounds of mine owne. But if it ſhould prove otherwiſe, however, I muſt intreate them to gratifie my utter averſeneſſe

nesse to publique contests, by a private agitation of the differences that yet remaine, rather, then to enforce mee unto any disputes from the presse, wherein I dayly obserue how difficult a a matter it is to manage a friendly and candid debate of differences, in a way becoming Christian moderation.

And to engage them thereunto, I have purposely concealed the names of most of those, with whom I have had to do in this friendly entercourse of private letters, that they may not conclude *themselves* in any sort challenged to appeare that way; And I promise that if I bee yet called upon for *another review* of these Treatises, I shall do my best, eyther by qualifying, explaining, or retracting, what shall yet remaine offensive to any sober, and judicious friends, (upon like notice given mee, from any of that character) to endeavour their farther satisfaction.

And the same course should I have been willing to have taken with the * *Author of a late Treatise, concerning Infant-Baptisme*, (one neare enough to mee to have been so friendly) in case he would have been perswaded to have given mee privately a *copy of his exceptions*, (which, by a friend, I desired, when I heard he was about to print) and to have expected a while, the coming forth of this piece for his satisfaction. But it seems, his fingers itched to bee printing and aspersing my selfe, and others of his neighbour-Ministers, who gave him as little provocation, as (I thinke) I have done. And indeed,

Mr. W. of Br. in this County.

indeed, hee hath dealt very unhandsomely with some of *them*, even to the personating of *them*, by certaine characteristicall passages knowne to the Countrey thereabout, in severall other Pamphlets published together with that wherein I am concerned. But I shall not trouble thee with any particulars, save those that relate to the *former part of this Dialogue*: out of which (in his booke mentioned, pag. 15, 18, 19, 20, 21.) hee takes a passage or two concerning the *comparison* there made betweene *Infant-Baptisme* and *Leaven*, in relation to the *spreading of Christian Religion*, in the outward Profession thereof, over whole nations: and my *affirmation* thereupon, that [*I conceive it morally impossible to rivet Christian Religion into the body of any Nation, but by the way of Infant-Baptisme*, this being the *only likely way* to the effecting of what our Saviour comands, the *discipling of whole Nations*;] Upon which passages the said Author *tragcially* descants, as savouring of a [*mistake of Christs command*, and *serving only to hold and keepe Popery within us*, yea, *as grosse Popery as a man can readily thinke of*, and *bring persons into a fooles Paradise, and enlarge the bounds of the Malignant Church* (i. e. in his owne professed sense) a *Nationall one*.]

Dialogue first edition, pag. 78. and this edition p. 76, and 77.

pag. 19.

An heavy charge, but wholly misapplyed through (I feare) a *wilfull mistake*, (for how can I judge it lesse, being grounded upon a grosse perverting of the whole declared, and expresse sense of the *paragraph*, against which it is levelled?) How often (Reader) doe I there expres-

expreſſely confine my aſſertions concerning [*the ſpreading*, and *rivetting* of *Religion* in a *nation*, *by Infant-Baptiſme*] to the *Church viſible*, and the *profeſſion of Religion* in a nation, and *viſible believers*! Nay the very next *Queſtion* moved thereupon, and the *Anſwer* thereunto, clearly proceed upon the ſuppoſition of that ſenſe.

And yet *this Author*, will (in deſpight of mine owne cleare expreſſions, and the whole ſcope of the diſcourſe) perſwade *mee* and his *reader*, that by [*rivetting the profeſſion of Religion into the body of a Nation.*] I meane the [*rivetting of Religion in the ſoules & ſpirits of men*] (for ſo, he tells us expreſſely, that hee and his confederates, who, it ſeemes, know my meaning better then my ſelfe, underſtand it) and (anſwerably) that by the [*leavening of Nations*, in the ſame way] I meane, [*leavening them with grace:*] or elſe I know not what hee means by oppoſing the work of *Infant-Baptiſme*, and the *ſpirit of life and glory*, in relation to this *leavening worke*, in the ſame place.

And upon theſe *groſſe miſtakes*, hee ſpends a great deale of *waſte paper*, to informe his Reader, that Infant-Baptiſme is not Chriſts way to *diſciple*, (i.e. *ſavingly to convert*) *nations*; and that hee muſt not make that *ſacrament an Idoll*, and *expect the work of grace* to *be wrought upon the ſoule, by the ſprinkling of water upon the body*; and all this (*quis crederet?*) out of a great *feare* (as hee profeſſeth) leſt ſomebody (of like Pag. 19 21.

like acute intellectualls (belike) with himselfe,
Pag. 21. and his Brethren) *should put a sense upon* my expressions *quite contrary to my scope, and intention*; to witt, [to *encourage themselves, some to superstition, and others, to place all their religion in Baptisme.*] But mee thinkes, if this good friend of mine bee so much affraid lest others should abuse my words to such a sense, hee should not bee the first that should teach them so to do. To tell them, that I meane by [*rivetting religion into the body of a nation* by Baptisme] the [*rivetting it into their soules and spirits*,] as hee doth; and yet withall to professe his feares, lest others should take it in such a sense, as might encourage them in such a mistake of supperstitiously esteeming, and *placing all their religion in it*, which is no lesse then *attributing* the [*inward worke of the spirit to outward baptisme*;] seemes something of kin to a *contradiction.*

Thus *Reader*, thou mayst see how little I am concerned, to answer *this Author* in this mater: seeing hee proceeds upon a sense given to my words (according to his owne confession) *quite contrary to my scope, and intention.* And yet there remaines another sad reckoning, which hee threatens mee withall (in the same place) to call mee unto againe concerning *this, and two or three other passages towards the end of that booke* of mine, in a *sixth Treatise* of his, which I have not seene; and the presse cannot now stay for my enquiry after and examination thereof, (it having beene delayd some weekes already, during

ring my expectation of *this part*, which I have now taken notice of, from my *Stationer*, to whom I sent to procure it) or if it could, I know not by what name to send for it, (having by mee no catalogue of this Authors workes to direct mee) and therefore can say nothing to it at this Time. And indeed if it bee no more *concerning* to mee, then this already mentioned, I promise thee, I never shall thinke it worth thy trouble or mine to take any notice of it at any Time. However, I *forgive him this wrong*; considering, that his exceeding passionate zeale against any thing that in his judgment tended to the supporting of a *Nationall Church*, (which is the abomination of abominations to his soule; and all one, (as his expression, but now quoted hath it) with a *Popish*, and *Malignant Church*, (hath made him so angry, that hee cannot (in that humour) but fall out with any one hee meets, not duely enquiring whether they bee friends or foes; or whether there bee any just cause, to quarrell with them or no: and I resolve (as farre as I know mine owne mind) never to enter the lists of a publique dispute with a man of that temper. To shut up all, I shall only crave leave to offer a little advice to my *Reverend Brother*, whom I beleeve to be a godly man, and know to bee *Zealous* in his principles (perhaps too much) that hee do not engage himselfe too hotly in clashings, and contests with his neighbour-Ministers and others, about such things, as they are perswaded, the *Kingdome of God doth not consist in*, lest

leſt hee loſe the quiet of his owne ſpirit, and the comfort and help of his fellow-labourers gifts, together with the affections of a refractory people, who (as I know by ſome experience,) being dealt with over-rigorouſly in ſuch things by miniſters, will bee too much exaſperated, to bee capable of receiving any thing from them without prejudice: In ſumme, that hee do not thinke, the beſpattering of his neighbour-Miniſters, and their principles, actions, congregations, and communion, a regular way to increaſe his owne ſeparated fellowſhip. And having ſo *done*, I have *done with him*, for this time: and ſhall with thee too, when I have (in a word) informed thee; that (becauſe the variety of new matter which offered it ſelfe to my ſecond thoughts, grew quickly to ſuch a quantity as would have made too great an alteration, in the *renewed impreſſion*, of my *Booke formerly publiſhed*, even ſo much as to make it uſeleſſe to thoſe who had layd out their money upon it before, and ſo neceſſitate them to buy it againe, if I ſhould have inſerted it therein;) I thought it more expedient (contrary to my intentions when I publiſhed the *Epiſtle* prefixed thereunto) to let the *Firſt Booke* come forth againe without any alteration (except in few words) and ſubjoyne the additions in a diſtinct Treatiſe by themſelves, which, as I now put into thy hands, ſo I hope, God will give thee grace to make a profitable uſe of, to his

his owne glory, the turning *vaine janglings about Infant-Baptisme*, into a *practicall improvement* of it, and (therein) the benefit *of thine own soule.*

FARE-VVELL.

ERRATA.

Reader,

Thou art intreated by the Author to overlooke divers leſſe faults, which thou mayſt meet withall: and correct with thy pen before thou readeſt, theſe greater eſcapes, which the preſſe becauſe of the Authors diſtance hath made.

In the *Epiſtle Dedicatory*, Pag. 8. lin. 4. read *whithout which.* In Mr. Bl. *Preface*, p. 4. l. ult. dele, *that.*

In the *Firſt Treatiſe*, pag. 2. l. 21. read *is.* pag. 5. l. 29. read *unto.* p. 6. l. 28, read *did I.* p. 20 lin. 25 — 26. dele *at moſt.* l. 30. r. *this.* pag. 23. l. 28. r. *ſtronger.* p. 39. l. 24. r. *decayes*, p. 41. l. 20. r. *meditation.* p. 53. l. ult. r. *care.* p. 70. l. 20. read *concluded.*

Sermon of Catechizing. p. 4. l. 28. r. *teens.* p. 10. l. 26. r. *there.* p. 13. l. 3. r. *tartly.* p. 16. l. 1. read. *charily.*

In the *Second part.* p. 7. l. 21. r. *dared.* p. 9. l. 21. r. *renew.* p. 18. l. 10. r. *not.* p. 25. l. 12. read (*being ſuch in their generall nature*) p. 30. l. 14. r. *effect.* p. 75. l. 12. dele *to.* p. 81. l. 21. r, *himſelf.* p. 82. l. 1. r. *of.* Pag. 97. l. 6. r. *in.* l. 18. r. *this.*

In the *Poſtſcript*, pag. 108. l. 29. read. *a few.*